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Tenth Meeting of the Council of Cities of the Methodist Episcopal Church

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Toward a Christian City

TENTH COUNCIL OF CITIES
of the
DEPARTMENT OF CITY WORK

Channing A. Richardson, Superintendent

Hotel Gibson, Cincinnati, Ohio

February 26, 27, 28, 1935

Board of Home Missions and Church Extension
of the Methodist Episcopal Church
E. D. Kohlstedt, Executive Secretary
1701 Arch Street Philadelphia, Pa.

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Foreword

A HALF century ago Viscount Bryce, in his book on "The American Commonwealth," declared that the city was the greatest failure in American Government and would be the supreme test for Democracy. A similar statement can be made for Christianity. With the growing urban population, Faith is encountering its greatest test in the cities. The motto of our recent Council of Cities should be our aim: Toward a Christian City.

For the last thirty or thirty-five years the city has furnished our greatest Home Missionary challenge. During the first decade of this century about eight million immigrants came to our shores. A great majority of them were not of the Protestant faith. By far the larger number settled in our cities. The challenge to our Protestant faith from this alien influx is readily seen.

For five years, beginning with the close of the War, many hundreds of thousands of Negroes flocked to our Northern cities—mostly from Southern plantations. This constituted another Home Missionary challenge of a major character.

The automobile with its ease of transportation greatly enlarged city territory. Suburban centers sprang up like mushrooms all around our larger cities. Thus, Home Missions had to face two new challenges, the challenge of providing churches in the new suburbs, and the challenge of helping care for the churches from which the membership was moving and the neighborhood constituency rapidly changing. All of these city challenges our Board of Home Missions and Church Extension has sought to face resolutely.

While seeking to meet these greatly increased obligations, the resources of our Missionary Board have been steadily decreasing for a decade. The adverse financial conditions against which the country has been struggling for the last few years by drying up the springs of benevolent giving have greatly increased our Home Missionary problem. With constantly increasing demands have come constantly decreasing resources. But we keep on planning and praying and believing. Our efforts continue toward making the cities Christian. Help us in every way you can.

BISHOP E. G. RICHARDSON, *President,*
Board of Home Missions and Church Extension.

Democracy and Duty

By E. D. KOHLSTEDT
Executive Secretary of the Board of Home Missions and Church Extension

OVER the main entrance to the Chicago Century of Progress Hall of Religion, I read a suggestive Scriptural statement: "Righteousness Exalteth a Nation." That prophetic slogan has lost none of its ancient significance as it echoes through the corridors of succeeding centuries. History is replete with disturbing illustrations of the tragic fate of peoples who forgot that "Righteousness exalteth a nation; and sin is a reproach to any people."

The reality of spiritual values is an indispensable factor to be reckoned with in any serious attempt to appraise democracy as a political institution, or to determine duty as a personal consideration. Undergirding material assets and offsetting moral liabilities, this factor fixes the character of our economic, social and national life. Constructive statesmen remind us that no nation can hope to withstand the tests of time, that lacks at least three fundamentals to perpetuity:

"A capable foundation of race;
A high standard of private and public morals;
A spirit of fidelity to tried and long-established institutions."

United States of America

The geographical and governmental growth of the United States of America reads like a romance. It is an amazing chapter in the history of national developments. Early American colonies fringed the Atlantic seaboard. When this New World Republic was launched upon its notable career in 1789, the Mississippi River had become our western boundary. A sixty-year series of geographical expansions and rapidly receding frontiers established the territorial unity and governmental supremacy of this nation between the Atlantic and Pacific Oceans, the Gulf of Mexico and the Dominion of Canada. 1867 and 1898, respectively, witnessed the purchase of Alaska and the voluntary annexation of Hawaii. Shortly after, acquisition of the Philippines, Puerto Rico, a number of islands that dot the seven seas, and a permanent lease on the Panama Canal Zone completed the composite area that constitutes Uncle Sam's present political domain.

Our governmental superstructure rests upon foundations furnished by organized Christianity. The first representative assembly held in this Western Hemisphere was housed by a Christian church at old Jamestown, Virginia, where a monument now marks that historic spot. When Plymouth colonists were threatened with starvation, the day designated for fasting and prayer was suddenly transformed into a time of

feasting and rejoicing, hence Governor William Bradford proclaimed America's first general Thanksgiving Day observance on February 22, 1631. On the occasion of his first inauguration as President of the United States, April 30, 1789, George Washington was visited by a special delegation from the recently organized Methodist Episcopal Church (Baltimore Christmas Conference, 1784), the first in the history of our country to bestow an official church blessing upon the Chief Executive and other administrative officers of America's infant Republic. President George Washington's October 3, 1789, National Thanksgiving Day Proclamation pledged this nation's gratitude and loyalty to God: "It is the duty of all nations to acknowledge the providence of Almighty God, to obey His will, to be grateful for His benefits, and humbly to implore His protection and favor."

American missionary history stirs the souls of those who trace the trails and sense the spirit of the hardy pioneers and heroic circuit riders, patriots, and preachers, whose joint services to God and country registered so effectively during the formative period of our national life. The world's most substantial achievements were conceived in the hearts and fostered by the faith of missionary-minded men and women. We are indebted to their initiative, daring, and self-sacrifice for humanity's material, social and spiritual progress. Challenged by the spirit of adventure, stimulated by the service motive, responsive to an inner urge, they were able, out of a forbidding wilderness hitherto untrod by the feet of white men, to wrest a civilization that was dominated by a Christian purpose. In that sense of the term, the United States of America is a nation that was born Christian. From paganism to Christianity is the history of other nations; a dynamic conscience characterized the colonization of America. What has happened during the 146 years of our functioning democracy, sufficiently startling in its implications, to prompt a level-headed leader like William Adams Brown to voice the fear that "America is progressively becoming pagan"?

Disturbing National Developments

Constantly changing conditions, shifting economic and social situations; the influx of millions of people from all parts of the world, with their continental ideals, traditional prejudices, and racial animosities; the propagation of pagan philosophies of life; the social menace of salacious films; and the development of crime cultures of appalling proportions, now threaten the very foundations of our governmental superstructure and tax the resources of organized Christianity. America's current slump in ethical ideals is evidenced by: the unsavory revelations of our United States Senate Committee hearings, in the field of finance; the subtle trickery of dress-suit racketeers, as well as the brazen effrontery of machine-gun gangsters; the perversion of public office to propaganda methods that clash with the fundamental principles of genuine democracy; exploitation of the masses for the sake of a selfish surplus and the satisfaction of corporate greed; rancor-breeding racial discriminations, that countenance economic injustice. These and kindred developments threaten the stability of our social structure, hinder human welfare and

challenge the Christian constituency of this country to register constructive action, if American democracy is to endure.

Significant social trends in modern American life, portrayed by recent government surveys and the daily press, threaten the perpetuity of our distinctively democratic institutions. These trends are so serious in their implications that Christian statesmen who have earned the right to be heard and heeded are lifting voices of warning "lest we forget" and permit the United States to slip from its Christian origin into practical paganism. Clear-visioned prophets like John R. Mott and Daniel A. Poling challenge the leadership of the Christian church to arouse itself; to expand its horizon; to revamp its program; to refire the zeal of evangelical Christianity, so strangely tempted to yield to smug complacency and a false sense of individual and collective security. Dr. H. E. Woolever insists: "The Church of Christ must continue to press her spiritual ideals more effectively to the fore in legislative halls and in public life, or the increasing forces of greed and materialism will smother the economic and social rights of the masses."

President Franklin D. Roosevelt, addressing the Federal Council of the Churches of Christ in America, declared on December 6, 1933: "The great objective which church and state are both demanding for the sake of every man, woman, and child in this country . . . is 'a more abundant life.' The early Christians challenged the pagan ethics of Greece and of Rome; we . . . challenge the pagan ethics that are represented in many phases of our modern civilization."

Democracy and Duty Defined

"Government directly by the people collectively" is a compact definition of democracy, buttressed by an unalterable conviction, for the preservation of which our American constitutional fathers were willing to sacrifice and suffer; "life, liberty and the pursuit of happiness" are inalienable human rights. It presupposes the wholehearted performance of private and public duties by an alert, patriotic constituency, whose personal and community interests are so directly involved. Current governmental statistics relative to the fractional recognition and exercise of civic rights and responsibilities by the people of this country, are startling. Unless a far more substantial proportion of our well-intentioned citizenry can be vitally interested in and persuaded to give constructive consideration to living issues that determine the status of our ethical, economic and social life; to grip the real meaning of local, national and international movements, programs, and policies in behalf of life enrichment, how can we hope to sense the significance and appreciate the privileges of our exacting twentieth-century citizenship, or ensure to our generation a proportionately worth-while contribution toward the sum total of good in the world?

Genuine democracy demands freedom and security for all citizens and their dependents, who are engaged in normal pursuits. Both are conditioned by the prevalence of ethical principles and interpretations of life; the adoption of a spiritual concept of universal brotherhood; the practice of a Christian program of economic and social service that is untainted by individual selfishness, unmarred by corporate greed, un-

sullied by personal or political partisanship. The strange spectacle of absurd extremes between poverty and plenty, starvation and surfeit, in the richest country on earth, is an anomaly that has no rightful place in the scheme of a professedly Christian commonwealth, must be corrected and its recurrence made impossible, or the manhood of tomorrow may choose to curse this generation for its utter stupidity.

An unwholesome industrial and social system that breeds economic inequities and human hardships; ignores unjust racial discriminations; tolerates city slum and dumping-ground residence areas, barters with beer barons and liquor lords for the privilege of physical and moral debauchery; winks at broadcasts and cinemas that deliberately distort the ideals and magnify the worst features of American life until this country becomes a laughing stock of the world; and cheapens itself by acknowledging the validity of alien divorce laws that ridicule the sanctity of marriage and threaten the stability of so sacred an institution as the home, cannot escape the concern of an awakened national conscience, nor the criticism of an aroused Christian constituency. With the largest peace-time military budget in our history before Congress, an increase of more than $100,000,000 in expenditures for armaments and a decrease of nearly $300,000,000 in church contributions during this decade; an annual crime budget of $6,503,000,000, and murders now numbering 12,500 per year; school children buying rum and whiskey-filled candy, with a 14 per cent alcoholic content, in the city of Washington, youngsters filling our prisons, and a United States Senator appealing to the churches to "Save the Youth of the land or America is lost," indifference or silence on the part of organized Christianity would be treason to both the Cross and the Flag.

Human relief budgets that bulk into billions, without touching the tap roots of our individual and collective ills—sin and selfishness —may mean temporary easement to an intolerable situation, but more than that is imperative to ensure human welfare: a satisfactory solution of fundamental economic and social problems. While we sincerely appreciate and pledge our cooperation to the laudable efforts of the Federal Government toward the stabilization of current chaotic conditions, the reduction of America's vast army of unemployed, the social security of our worthy dependents and aged, Christianity cannot countenance procedures that involve the deliberate destruction of food stuffs and supplies in some sections of this country, for want of which hundreds of hungry, poorly clad people were actually suffering elsewhere in the land.

The development of safe-for-the-world democracies is even more imperative than "to make the world safe for democracy." Whatever their limitations, codes and compacts have their values; employment agreements have their worth; legislative enactments serve an essential purpose, but, of themselves, cannot ensure a realization of the Christian objective. Genuine human happiness and national welfare are impossible of realization in this or any other country until those entrusted with governmental and social control are dominated by spiritual incentives; until the leadership of the land is constituted by a balanced culture of mind and heart that guarantees constructive public policies and protects personal equities. Only that type of democracy is safe for

the world whose superstructure is undergirded by the basic doctrines of Christianity: the Fatherhood of God; the Saviorship of Jesus Christ; the Brotherhood of man; and the infinite value of individual life, regardless of ancestry or racial relationships.

Calvin Coolidge well said:

> "I do not know of any adequate support for our form of government, except that which comes from religion. The mere sharpening of the wits, the bare training of the intellect, the naked acquisition of science, while they greatly increase the power for good, likewise increase the power for evil. Intellectual growth, unaccompanied by moral and spiritual growth, will only add to our confusion."

The principle and practice of democracy must be merged into a composite Christian ideal of human life and relationships, in order to ensure economic and social stability. Dr. E. R. Fulkerson, world traveler and thoughtful interpreter of trends among men and nations, reminds us that:

> "The theory of democracy is beautiful, but two fundamental facts must obtain if any democracy is to stand; first, a working majority of the voting units must be kept intelligent; second, that same big working majority must be kept moral or democracy is doomed. The danger spot in the United States is the city problem. More and more the growing cities are holding the balance of political power. There is a studied purpose on the part of corrupt politics to bring this about. As a few cities in a given state go, the state is more likely to go. Racial groups are being handled as units by those who want to defeat constructive legislation touching moral issues. If we fail to keep our cities up to par, the very life of the nation is threatened."

Christianity's Constant Concern

The totality of human activities and interests is Christianity's central concern, whatever ethical and social implication such a sense of obligation may embrace. Geographical frontiers may be fading from our continental picture, but functional frontiers in vast, under-privileged areas of rural and city life now confront the Christian church with a far more intricate and exacting task than that with which our American pioneer preachers were compelled to reckon. Vibrant voices caution us that: the decline of rural religious life is a fatal blow to an otherwise prolific source of supply for constructive Christian leadership; trends toward city dominance of state and national affairs are problematical; mankind's struggle for economic and social security merits the active support of spiritually minded leaders; that a genuine passion for the primacy of personal salvation cannot be content with anything short of collective comfort and security.

Factual statements on economic injustice must be reckoned with by organized Christianity. In a recent New York City address before the World Alliance, speaking on the equitable distribution of wealth and income in the United States in 1929, Secretary Wallace said that there were 36,000 families at the top of our economic pyramid, whose total income equalled that of 11,000,000 families at the bottom. The December 9, 1934, Internal Revenue Bureau Report (Associated Press) revealed twenty-six more million dollar incomes in 1933 than in 1932,

and 81,000 fewer incomes of $5,000 or less. The official income distribution record is illuminating:

	1932	*1933*
Up to $5000	3,420,995	3,339,602
$5000-$10,000	237,273	219,735
$10,000-$25,000	77,045	74,626
$25,000-$50,000	17,658	18,168
$50,000-$100,000	5,644	5,927
$100,000-$150,000	962	1,085
$150,000-$300,000	589	693
$300,000-$500,000	136	139
$500,000-$1,000,000	80	84
Over $1,000,000	20	46

The tax paid by these various categories follows:

Up to $5000	$42,200,000	$39,700,000
$5000-$10,000	34,371,000	34,129,000
$10,000-$25,000	49,357,000	53,255,000
$25,000-$50,000	43,052,000	51,597,000
$50,000-$100,000	46,753,000	56,561,000
$100,000-$150,000	24,508,000	30,450,000
$150,000-$300,000	31,910,000	40,473,000
$300,000-$500,000	18,274,000	17,580,000
$500,000-$1,000,000	18,780,000	22,370,000
Over $1,000,000	15,534,000	25,848,000

The Social Creed of the Churches, in the development of which Methodism pioneered, must be made operative in the laboratory of life:

> "Methodism's social ideals, formulated by the General Conference of 1908, modified and reaffirmed by every later quadrennial gathering, embrace the following clear-cut declarations: (1) equal rights and justice for all men in all stations of life; (2) family protection by the single standard of purity, regulation of marriage, and proper housing; (3) adequate physical and moral safeguards for women toilers; (4) an unhampered development of opportunity for every child and abolition of child labor; (5) the right of employees and employers alike to organize and adequate means of conciliation and arbitration in industrial disputes; (6) the application of Christian principles to the acquisition and use of property."

Effective urban religious ministries are imperative to the preservation of American democracy. Confronted with exceptionally urgent needs in these congested areas of human life, where we must deal with such large contingents of native-born citizenship prospects from foreign-parentage homes, whose destinies are determined in so many instances by creative contacts with the church of Christ, to continue current program and personnal reductions ought to be unthinkable to farsighted Christian statesmen. Not long since, when Methodism was forced, for financial reasons, to abandon an East Side church in New York City, this was the pastor's significant reply to a question concerning his congregation's future religious relationships, after his church had ceased to function: "That is the tragedy of the situation. The nearest church of any denomination is so distant that our young people will never find their way to it, I fear."

Permit me to offset that unfortunate development with a portraiture of positive possibilities in this realm of religious and social responsibility:

1. *Epworth Community Church,* located in the oldest section of Denver, Colorado, is an exhibit of constructive home-missionary service. This congested area of broken homes and socially destructive saloons was so lawless that twenty-nine churches closed their doors and moved to better parts of the city. An amazing transformation of community life and spirit has been wrought by the social-service program of this church. This section is now one of the freest from juvenile delinquency of any in Denver.

2. *Fifth Street Community Center,* Philadelphia, within a few squares of Independence Hall, is a functioning League of Nations among thirty-one nationalities. It is the resurrected Fifth Street Temple. It was largely dormant for eighteen years on account of changing constituencies. Then Centenary resources and the superb leadership of Maurice Levit, a converted Jew, made it possible for Methodism to grip that supposedly hopeless situation and to render a remarkable service to one of America's polyglot communities.

3. *The Gospel of Goodwill.* During a fifteen-year period (1918-1933) Methodism's missionary investment in Goodwill Industries (promotion, maintenance, and buildings) was $934,000. An additional $687,943 was donated toward maintenance and buildings for religious and social-service programs in churches and settlements associated with Goodwill Industries, mothered by Morgan Memorial Church of Boston, in ninety cities of the United States. By skillful utilization of discarded materials and the development of local resources, our Goodwill Industries investment was multiplied many times. More than $14,500,000 in wages was paid to handicapped persons, service helpers, and leaders. In 1933 nearly $2,000,000 in wages was paid to 40,000 handicapped, old, and otherwise unemployed Goodwill workers.

4. *All Nations Foundation,* Los Angeles, is attaining its aim to prevent delinquent behavior by boys and girls in an underprivileged urban area. Its child-welfare clinic contemplates a scientific survey of 1,200 children from the viewpoint of their physical, mental, social and spiritual needs. A study of the first 200 youngsters uncovered 1,154 personal problems, 586 of which were solved within a year.

5. *Halsted Institutional Church.* The impact of this religious enterprise is credited with having so decreased crime and juvenile delinquency in Chicago's "bloody twentieth ward" during the past decade that the city authorities closed the Canalport Police Station, less than two blocks from the church. Out of Halsted Street Church has come a host of honorable citizens; business and professional men, as well as Christian statesmen.

6. *Morgan Memorial Church,* mother of American Goodwill Industries, which are functioning in ninety cities, redeemed Boston's South End, once a red-light district, honeycombed with vice and crime. During his twenty years of personal contact with inmates of the Charles Street Jail, where he met hundreds of boys from that section of the city, the chaplain found only three who had ever been actively identified with the social-service program of Morgan Memorial.

7. *Church of All Nations, New York City.* In density of population and number of children this area ranks among the highest, yet the juvenile delinquency ratio is sixth in that city. The Church of All Nations and allied agencies are the major factors in this achievement. Its twenty-eight clubs for boys and girls represent twelve distinct nationalities, each unit under the direction of a Christian leader. It is a daily attempt to make juveniles helpful members of society.

8. *Grace Church, Denver, Colo.,* in a truly difficult part of the city, is doing its work effectively. In a letter to the pastor from the city's Bureau of Probation and Delinquency Prevention, Director Edmund C. Young says:

"I wish to use this means of expressing to you my compliments on the effective work you are doing in your district.

"From a spot map made in the Juvenile Court, I find only one boy's

case filed in 1932 and one in 1933, in the area bounded by Broadway, West Colfax, and Speer. This is, indeed, a fact to be proud of.

"The work of a community center with the necessary equipment can never be estimated in dollars. Our delinquency problem would be practically wiped out if we had a sufficient number of such institutions as the Grace Community Church."

Individual and social gospel mutualities are clearly set forth in this illuminating statement by Bishop Edwin Holt Hughes:

"Any contest between the two would seem to be a quarrel between the outer and inner life. The early Wesleyan movement balanced the two standpoints. John Wesley met the standards of his own social gospel, did not dwell in elegance, shared all he had, died poor. While some criticize the Wesleyan movement as being too individualistic, it is doubtful whether at that time any group of Christians made more efficient beginnings in social reforms that were afterwards to shine so beautifully in the expression of the Christian life.

"Border lines of life are not always plainly marked. Hence there abides a question as to the legitimate realm of our preaching. In its corporate capacity, the church has not usually protested where the mass of the question fell toward economic expertness rather than moral judgment. She has spoken with boldness on starvation wages, child labor, the liquor problem, the gambling evil, personal purity, divorce. Her direct approach to the method of political government must always be made with caution and under a sense of terrific obligation.

"Earnest men who plead that Christ is the ruler of the market place, that his spirit and principles should be applied to industrial life, should not be classified as Soviets, Socialists or Communists. This whole task of creating a redeemed society calls for both regeneration and education. Early Methodism did not yield to the false dilemma of 'either-or'; she caught the gospel of 'both-and.' Jesus the Saviour is Jesus the Carpenter; his gospel is like the seamless robe; it is sheer folly to convert its texture into quarrelsome shreds."

The challenge of current social situations in America, new areas of activity created by changing conditions and modified modes of living, must be met by Home Missions with a program adapted to these times. It is a far cry from the comparative simplicity of pioneer life to the economic and social complexities of a twentieth-century community; from the program of a missionary movement across expanding frontiers to the intensive task of ensuring an adequate religious ministry to modern communities, threatened by destructive forces. Every major project in the present program of our Board of Home Missions and Church Extension, is the recognition of a life situation: rural and urban missionary activities in Continental United States, Alaska, Hawaii, Puerto Rico, and the Dominican Republic; among Bilinguals, Indians, Latin-Americans, Migrants, Mormons, Mountaineers, Negroes and Orientals; in behalf of under-privileged polyglot peoples and handicapped humans. Christianity is concerned with the social and spiritual welfare of society —locally, nationally, and internationally. To be effective and fruitful, such service involves a sound sociological basis of missionary method and procedure, buttressed by a valid humanitarian as well as evangelistic urge.

Nearly three thousand home missionaries, pastors, and special workers of both sexes, many of them college graduates whose pure motives and consecration are shown by their meagre salaries and

excessive devotion, wholly or partly supported by World Service funds, constitute the hope of: scores of rural areas and urban centers, temporarily dominated by organized forces of unrighteousness, who must learn that there is a God who cares and plans to do something about it; 50,000 handicapped humans in ninety United States cities, whose self-support opportunities and social privileges, provided by our Goodwill Industries, make life worth while; multitudes of strangers among us from all climes and nationalities, who are hoping to become American citizens; thousands of children in congested slum sections, permeated by destructive influences, who ought to be started over life's highway with a wholesome spiritual background; pocketed mountain communities, far from civilization's normal contacts, whose hunger for educational advantages and constructive social service is so sincere; sparsely settled rural regions, threatened by the deadening enslavement of spiritual indifference; and large contingents of cosmopolitans, scattered throughout this country's territorial outposts.

Send Me

Is there some desert or some trackless sea,
Where thou, Good God of angels, wilt send me?
Some oak for me to rend, some sod,
Some rock for me to break;
Some handful of his corn to take
And scatter far afield;
Till it in turn shall yield
Its hundred fold of grains of gold
To feed the waiting children of my God?
Show me the desert, Father, or the sea.
Is it thine enterprise? Great God, send me.

—*Edward Everett Hale.*

The American Negro and the City Church

By W. A. C. HUGHES
Director of the Bureau of Negro Work

THE Negro in the United States constitutes about 12,000,000 of the population, or about one-tenth of all the inhabitants. They are four times the total population at the time the United States became an independent nation. They number about three times as many as all the Irish in Ireland and exceed in numbers all the new nations in middle Europe except Poland. They approach in number the total of all the Jews in the world. There are also many Negroes in the West Indies and Canada, and they are becoming more and more group conscious with the Negroes who are in the United States. Back of these are 150,000,000 in Africa who are today more group conscious than ever before in their history.

The numerical strength of the Negro would not be important except for the fact that certain of our nation's major issues have grown up about him. Alain Locke—Doctor of Philosophy from Harvard, Rhodes Scholarship student at Oxford and professor of Philosophy at Howard University, Washington, D. C.—summarizes the significance of the Negro in American life as: "The bone of contention" in the slavery controversy; the ward of democracy throughout reconstruction; and the problem of interracial adjustment in the contemporary social order. "The Negro," says Dr. Locke, "has been, by some irony of fate, throughout American history, the human crux of our practical problems of political and social democracy."

As I approach a discussion of the Negro and his church life, I do so with the hope of leading our friends of other racial stock to a little better acquaintance with, a keener insight into, and a more progressive understanding of some of the human elements involved in the institution we call the church, and what it means to a people whose life, for the most part, would be drab without its message of hope, the incentive it lends to human ambition and the outlet it affords for normal human achievements.

In some parts of this country the Negro forms more than one-half of the population, and, in every part of the country, he lives in communities which are almost entirely colored. In some cases these segregated areas are compulsory and in others voluntary.

I think the Negroes, like other people, prefer to live together. It is economically and socially agreeable to do so, but the thinking Negro will resist to the full measure of his power enforced segregation. Negroes have made great sacrifices to stand for their rights against segregation in housing, in railroad and steamship travel, in colleges and public schools, and in places of amusement and entertainment.

An intimate study of Negro life today will reveal that he is rapidly

developing a self-sufficient community which bears the stamp of religious, cultural, social, professional and, in some degree, economic independence. The Negro press, next to the church, is the most influential factor in creating group self-respect. It focuses its power to preserve the rights and privileges which inhere in American citizenship, but it also plays up the whole range of Negro interests and urges racial integrity as a cardinal virtue.

Negro Church Life

The Negro has had more independence in the area of the church than anywhere else. He fairly revels in his church. Because he has had great liberty in his church he has never repudiated any type of religious organization set up by white people. His religion is mainly the white man's interpretation of God and human relationships. The *Green Pastures,* which is supposed to be the story of simple Negro concepts of religion, is not Negro at all. The only thing about it that is Negro is the exuberant spirit with which it is clothed. The only thing about the Negro church that is distinctly Negro is the emotional aspect of worship.

The history of the Negro church sparkles with interest from its very beginning. At first, Negroes worshipped in the white churches. The beginning and strengthening of the Anti-Slavery Movement early in 1800, the reaction of southern religious bodies, and an awakened consciousness in the Negro, created by agitation for and against slavery, led to the development of independent Negro church bodies. Later these bodies split and multiplied. The missionary enterprise augmented the number by planting missions, until today there are approximately 45,000 churches with a membership of 5,203,487, and property valuation of $205,782,628.

The Negro Overchurched

Because the Negro has been unrestricted in his religious life, he has gone to that point in church organization where many Negro communities find themselves attempting to carry more churches than their social or economic ability can endure. But nobody should ridicule the Negro for this condition, for, let it be remembered, for 250 years the church was the only place where the normal ambitions of men and women for leadership of any kind could find expression and satisfaction. Today leadership within the race is not confined to the church, other avenues are open but, unfortunately, church comity plans and procedure which are being promoted to prevent duplication of effort in church life do not include the Negro church. Dr. H. Paul Douglass says: "Cooperative planning in church extension is an actual force in most of the major American cities and among the major Protestant denominations." The comity process, set up by city societies and city federations, does not take account of the comity needs of Negro churches. Again, Dr. Douglass says: "Negro churches, though rarely excluded in theory, are rarely included in fact within the working scope of comity practice." Let me present some facts that show the need of including

this considerable part of our religious populations very definitely within the scope of comity practices. I take the following facts from the study of the Negro Church in the American City by Benjamin Elijah Mays and Joseph W. Nicholson and the Institute of Social and Religious Research.

The Per Capita Giving of the Urban Church Member

The Federal Census reporting on 95 per cent of all Negro urban churches, or 9,642, shows a total income of $26,492,536—an average of $2,738 per church, or $12.42 for each reported member. If this $2,738 were paid to the pastor, a well-trained man would not be overpaid. But this amount must be distributed between current expenses, mortgage debts, and every other item which must be counted in the operation of the concern.

This means that in most cases the church cannot expect a very able minister. It certainly cannot hire any trained worker to expand or make its program effective.

The Overchurched Community

A study of the church situation in certain cities by Mr. Mays and Mr. Nicholson throws considerable light on the problem of overchurched communities—for example:

In Atlanta, Georgia, the Negro is 33 per cent of the total population, but he has 57.5 per cent of the churches. White people have 136 churches and Negroes 184 churches.

If the white people had proportionately as many churches as Negroes they would have 368 instead of 136. If Negroes had proportionately as few churches as the whites, they would have 68 instead of 184.

In Birmingham, Alabama, the Negro is 38 per cent of the population and has 53 per cent of the churches.

In Memphis, Tennessee, the ratio is 38 per cent to 50 per cent.

In Richmond, Virginia, the Negro population is 29 per cent of the total, and they have 38 per cent of the churches.

In Houston, Texas, the Negro population is 21 per cent of the total, and they have 47 per cent of the churches.

The Negro in the North

The mass movement of the Negroes from the South to northern industrial centers brought more than a million Negroes to northern cities between 1916 and 1925, and in their coming they brought with them their church preferences.

Today we have in this city (Cincinnati) a Negro population of 47,818. These people have 112 churches, or a church for every 427 Negroes. If you were to count only the adults (those over 13 years of age), there would be a church for every 336 adults. But there are only 22,341 Negro church members in Cincinnati which actually makes a church for every 199 members.

Detroit, Michigan—In 1930 the Negro population of Detroit was 120,066 out of a total of 1,568,662, or 7.7 per cent of the total. The city has 610 churches of which 146 are Negro or 23.9 per cent. If white Detroit had as many churches per 10,000 population, they would have 1,762 instead of 464.

In Philadelphia, Pennsylvania, there are 219,599 Negroes, or 11.3 per cent of the total population. The Negro has 241 of the 981 churches, or slightly more than 24 per cent.

In twelve cities studied the ratio holds to about the same as the examples just mentioned.

Let me remind you that not all of these are the kinds of churches you are accustomed to think of. For example—in twelve cities studied, of 1,127 Baptist churches, 363 were store fronts. Out of 339 Holiness, 240 were store fronts. Twenty-nine out of 150 African Methodists were store fronts, and nine out of 93 Methodist Episcopal were store fronts.

I probably will not be pardoned for bringing to a meeting of this kind an array of figures like this, but I have done this thing deliberately. I want to bring to bear on you, my brethren, an impact of some kind that will make leaders of city societies, church federations, and comity commissions realize that they should reckon very seriously with the religious, social and economic factors of all the city population; that racial barriers must be broken down and the best interests of the kingdom of God be served under the direction of those agencies and leaders who are the best prepared to deal with them. This is contrary to the system of separatism which unfortunately dominates organized Christianity. But who does not see that the spirit of separatism is making much of the church program an economic burden if not financial waste; somebody must muster sufficient courage to face this issue.

The Negro Church and Youth

The most vulnerable spot in the life of the Negro church is at the point of its ministry to youth. The membership of the church school is less than one-half of the church membership. There are 4,558,794 Negroes in strictly Negro denominations, while the total number of Sunday-school pupils is 1,836,703. It has been revealed that, as the church membership increases, the percentage of Sunday church schools decreases. The Negro church is weakest at the point of its youth ministry. "In a study of 608 church schools and 7,013 workers, five per cent were public school teachers, three per cent were professional men and 92 per cent were housewives, domestics, laborers, and students."

Being a good Christian and availability are the main factors in determining the church school leadership. We are very weak at this point. There can be a substantial service rendered if, in cities where there is an educational council or community study program for church schools, Negro churches be invited and encouraged to participate.

Constructive Church Programs

I must not create the impression that all of our Negro churches are operating the traditional church program. To the contrary, a grow-

ing number have definitely expanded their programs to include social and community service. There is, under the supervision of our Board of Home Missions and Church Extension, a church with a community house equipped with offices, parlor rooms, club rooms, a dormitory for young women, gymnasium, roof garden, and, in addition to its traditional activities, it promotes a vacation church school, athletic teams, boy scouts, camp fire girls, boy rangers, and also handicraft, dramatic, and art clubs. This church operates with a paid social worker.

Equally interesting accounts could be given of more than a dozen such churches in our own denomination as well as churches of other denominations. There is probably one or more churches in each of our major cities carrying forward an all-around constructive program.

Conclusion

I hope I have not been too frank in my discussion of the Negro church. If so, it is because I want it to catch up with a changing world and render a ministry to my people that will be as intelligent as anything else we are doing.

From the bottom of my heart I love the church of the Negro. I love the kind of church it has been because it was the kind of church we needed. It was a church where suppressed emotions could be released and yearning hearts find a medium of converse with God.

I love that old preacher who served the church.

I love that body of songs this church has given the world—songs that embody the joy and sorrow, the hopes and despair, the pathos and aspiration of a suffering people—for through them the race was able to endure and survive.

James Weldon Johnson says: "They were not songs of war and conquest—not songs of hate and revenge—but songs that were rooted in eternal truth and had the same motivation which undergirds the gospel and brought from the dry parched lips of a suffering apostle the same kind of song:

> 'We are troubled on every side, yet not distressed; we are perplexed, but not in despair, persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.' (2 Cor. 4. 8, 9, 10.)"

I love the church! But I must not forget that in the last six years 9,257 young men and women of my race received college degrees—that there are more than 20,000 Negro youths in well-equipped colleges today—that they are going into a thousand cities and towns with broadened vision and more exacting standards. I must not fail to see that the ministry of the church has not kept pace with this advancing host of alert intellectually trained youth of the race. And, for this reason, I would call upon all of the forces of Christianity to merge their training programs and, wherever possible, their building programs, and make any and every body's church the constructive, dynamic force that the age demands and Christ expects.

The Ministry of the Church Among Mexicans

By William B. O'Neill

Pastor, First Spanish Methodist Episcopal Church, Chicago, Illinois

THE ministry among the Spanish-speaking people within the borders of the United States is, to my mind, the most outstanding and vital of any work carried on among any foreign group, because of the proximity of the United States to Mexico and other Spanish-speaking countries. How long and frequently has the international thinking of the United States been turned eastward and westward, with little thought of the great Republic to the south, and how much of our peace and well-being is dependent upon the relationship with that nation. There is, I believe, no force as powerful to bring about better understanding and better interpretation between the two nations as the church with the underlying dynamic and leavening power of the personality of Christ. Bringing to the front the best that is in the race and elevating the ideals both spiritually and morally, so that they become active and forceful factors toward advancement is our main task.

Factors Peculiar to Mexican Situation

Although the approach and the carrying on of an evangelistic and social program among the Spanish-speaking people is not essentially different from that with other foreign groups, yet, there are factors of background and heritage that place the Mexican in a very distinct classification. The Mexicans are the most recent of the immigrants to come to the United States. They have come from a land that, because of its definite physical contour and forceful climatic conditions, has given them a somewhat different evaluation of life essentials.

The history of the Mexican nation has been one of struggle, a struggle for the inherent rights that belong to each individual. Revolutions fought over a period of centuries: first, for their independence, second for the dethronement of foreign powers, and lastly for the redistribution of the land and the breaking of the bonds of economic serfdom. Every adult Mexican in the United States today is able to tell a story of the suffering endured in his native land at the hands of the revolutionists. What an effect upon the spiritual and mental attitudes of a race! The intermingling of the two great races, namely, the Indian and the Spaniard, has created another distinct problem. Their cultures and national temperaments are primarily in conflict, the conflict of Spanish individualism on the one hand and Indian traditionalism on the other.

The Mexican has been the victim of the secular conquerors who took no note of his right of heritage to the land or of his right to edu-

cation, and of the Roman Church, holding him in pernicious bonds of superstition, imposing, as it were, a spiritual tyranny.

There are to be found in Mexico many gradations of the racial strain, each individual taking his place in his particular stratum of society and there, as in other Latin countries, the demarcations are very strict, forming in reality sharply differentiated social castes. We find that the privileged classes in terms of education and wealth do not leave their native land, and, therefore, it is the underprivileged class primarily that is to be found within our borders.

It is imperative to be familiar with the social history of a race and know its present governing motives in order to determine and formulate a program for it that will prove a success. We must recognize the infinite worth of a race and treat it with consideration and not for the purpose of exploitation or domination and demonstrate to that people a manifestation of justice and unselfish service.

Mexican Immigration

The stream of Mexican immigration began to pour into the United States in 1914 and continued, until in 1928 it was estimated at the headquarters of the Consul General that one-eighth of Mexico's total population was living in the United States. With the present economic situation many thousands have been compelled to return to their motherland. The path of the Mexican as he crossed the Rio Grande into the United States led through the agricultural areas of the great Southwest, the beet fields of Colorado, and on to the great industrial centers of the Central States. In that path are to be found the sorrows and problems accompanying seasonal labor, low wages, poor housing, child labor, irregular school life, and impaired health. As the Mexican came in response to the industries, to give of his strength and life in our fields, factories, and railroads, he was often treated with indifference in our social structure. The adjustments for him to make in the United States are numerous and difficult. An economic system entirely new to him, adjustments to modern business methods, new housekeeping problems, health problems, old religious beliefs no longer adequate, and a thousand other problems thrust themselves upon him with unrelenting force.

The Church and the Mexican

As the Mexicans came to our big cities, the Methodist Episcopal Church opened her doors to them with a social and religious program to meet their needs. It has been my personal observation in working with the Mexicans for the past fifteen years that the greatest success is not to be obtained by leaving the spiritual transformation to a program of general social influences, and by hoping, in some indefinite manner, to transform the social and moral attitudes of the individual or group. Readjustments to the problems of life need the motivating power of Christ in order to elevate the deeper interests and aspirations to the highest level and to transform character. To the large number of Latin-Americans the Christ they knew was the Christ in the form of an image, carved of wood; they knew nothing of the redemptive Christ. Their

need is the teaching and guidance that changes more than the intellectual attitude: their need is a transforming inner experience. In the ministry of our church to the Latin-American, Christ is presented in terms of life and experience, that men can understand.

Preaching, fundamental and important as it is, constitutes only a small part of the ministry to these people. The gospel is interpreted to them every day through the ministry of helpfulness extended to them in the name of the Church and the Master.

The Mexican is usually found living in the most disorganized areas of the city and his outlook is most discouraging when he finds himself without any hope of finding employment. We rejoice with him when we are able to place a man in a permanent position. In spite of the difficult industrial conditions scores have been placed in temporary or permanent employment through the recommendation of the pastor.

Personal Problems

Every Mexican, notwithstanding how humbly he may live, shows surprising qualities of intellect and susceptibility and is very alert and sensitive to the response and treatment he receives from the institutions and organizations with which he may come in contact. It is grievous to us to recall the injustice he has received. He has been the victim of injustice at the hands of the unscrupulous lawyers and industrialists who have been ready to exact from him the best that he had to offer for their gain. I recall the case of one of our members who had worked in a certain factory for six years and without any warning was laid off. His record as working man was of the best, and it was therefore evident that there was some complication or underlying reason. I arranged for an interview with the manager for a certain date, at which time he very placidly stated, "I am very sorry, but there is no work." Still not convinced or satisfied, we made a decision to have a physical examination and he was taken to our Wesley Memorial Hospital where an X-ray examination revealed an affected lung condition resulting from the kind of work he had been doing. Little wonder that this great company was through with him, literally casting him out from the wheels of industry because of an impaired physical condition! An appeal was made to the company, and its representatives with their most generous hearts offered to settle for the sum of eighty dollars, the valuation they placed upon this man's health. Again we were not convinced or satisfied and, with the cooperation of a friendly lawyer, the company was obliged to pay fifteen hundred dollars. Shortly afterward he returned to Mexico with his wife and children and upon my visit to Mexico in September I was entertained in his home, and found that he had purchased a tract of land and was living very comfortably. He is a member and a devoted worker in the church there.

Personal problems always receive our most sympathetic attention and counsel. Many homes have been saved because of the friendly advice of the pastor, who also works in close cooperation with the Court of Domestic Relations. Some time ago a mother came to my office with her four small children, heartbroken and discouraged. Having been deserted by her husband she faced the problems of life alone. Because

of the domestic conditions the relief agencies had withheld their help and cooperation, but the church did not forsake her. In a very short time she was reestablished in her home with a peacefulness of heart and mind that can only come with the feeling of security and protection which the church has extended to her.

As a general rule the Mexican people fear and are unsympathetic toward medical care and hospital, and especially are they suspicious of government-supported institutions. In order to help them overcome this we have exercised great care in presenting lectures and conferences led by the medical professionals of the colony, as well as nurses from the Infant Welfare Society and dispensaries of the city, who have always responded most heartily to invitations to address our groups. Likewise the people are instructed and encouraged to make use of the different clinics.

Delinquency

Another problem constantly arising is that of juvenile delinquency, which we believe is the direct result of environment. Their homes are in an area of crowded and unsanitary buildings. It is a district lacking in organization, and the inhabitants are ignorant of their civic rights and responsibilities. This area is the hangout of the gang. Frequently innocent young men are the victims of evil companions, and when such young men are arrested in a group and the cases are brought to our attention a very thorough investigation is made, and, if the individual is found to be innocent to the satisfaction of the pastor, he intervenes for this young man, speaking a word in his behalf to the social service representative, and finally to the judge. Through this procedure many innocent young men have been saved from court sentences.

Leadership

Very essential to the life and progress of the church is the development of leadership within the group. Men and women trained and developed in our Protestant churches in the United States to fill places of responsibility, are not only a powerful force in carrying on our work here, but when they return to Mexico are able to take their places in the work there. The Spanish Methodist Church in Chicago has given and is giving herself to this task. The Superintendent of our church school is a young man who came to our church from Mexico about six years ago, without training or experience of any type. Today he occupies a prominent place in the different organizations of the church and his influence is far-reaching among his people in the colony. At the Second General Conference of the Methodist Church held in Saltillo, in September, several of the pastors spoke of the people who had been converted and trained in the Spanish Methodist Church in Chicago, who were taking prominent places of leadership in the churches in Mexico. Still others have gone to communities where there was no Protestant work and have gathered about them groups of followers.

American and Mexican Relationships

Every possible opportunity is used in making contacts which lead to a more friendly relationship and understanding between the Ameri-

can and Spanish races. Our young people are inspired and encouraged to meet together in a service of worship with an Epworth League group from an American church. During the year, several typical Mexican dinners and programs are presented to American groups, and perhaps the most important among these are the banquets served to the "Reconciliation Tour" group of students from Northwestern University, the University of Chicago, and other schools who have been our guests annually for the past six years.

Because of the prominence that clubs and societies take in the life of the Latin-American, a men's club was organized as a part of our activities. This club is non-sectarian and included in its membership are men from every denomination. Though a non-religious organization, it is carried on under strictly Christian principles, for in the mind of the pastor who founded the club was the supreme thought of having such an organization and demonstrating that it could be made instructive and highly interesting and still be free from any entanglements that might tend to mar the character of the individual.

The evangelical church may well be considered an instrument of international good-will. Frequently I have been called upon to render some service of international friendship. The Mexican people in our cities are anxious to know the attitude of the Protestant churches and the American people as a whole toward Mexico's religious and political problem, whether or not we as Protestants are sympathetic toward their government in the present struggle of readjustment, toward the policy of their government in dealing with the church and education. At the present time in Chicago considerable agitation has been aroused among both the Protestants and Catholics. The Protestant's attitude is in sympathy with the present government in Mexico, while the Catholics are very staunch in defending the traditional rights of the Roman Church. Up to the present time two "Pro-Patria" meetings have been called by the Mexican Consul, with the purpose of bringing his people in Chicago to an intelligent understanding of the situation and trying to instill in them an attitude of loyalty to the objectives that are bringing economic and religious emancipation to their race. At each of these meetings I have been appointed by the Consul to serve on an advisory committee.

The attention of the church has been called to the large numbers which have gone back to their native land and the question of the limitation of immigration. The question has been asked whether we should continue and reinforce the work that is at hand. It is true that many have returned to Mexico, but it is also true that there are thousands still remaining in our industrial cities. Also many thousands have come to the North from the southwestern areas. However, in the smaller cities where the numbers have been considerably reduced and where the numbers do not justify the work of several different denominations, a united evangelical church program could be worked out most satisfactorily.

The church finds herself rendering service to the people in every phase of life. This type of ministry is glorious, is appealing, and it has done much to solve their perplexing problems. It has opened new doors for them, released influences, changed lives, and brought into

being a new spirit and courage. Through the avenues of preaching and social service our Methodism is making a profound impact upon their lives for the betterment of their homes, the community, and indirectly their nation.

The opportunity to minister to this particular racial group has been met, the seed has been sown, and we have seen the results. Methodism, we believe, has a special mission to fulfill among the Mexican and the other Spanish-American groups within the United States.

The Ministry of the Church Among Italians

By Antonio Sartorio

Pastor, Italian Methodist Episcopal Church, Astoria, N. Y.

In order that we may get clear views of the impressions of the Italians when they are reached through the Christian ministry of our Church, may I have a personal word regarding the impressions which I received the first time I entered the Protestant church, which happened to be the church of which I have the honor to be the pastor today.

After leaving Italy my older brother went to Astoria, Long Island. There he came in contact with the Italian Methodist Mission, was caught by that storm of light, which comes from Jesus Christ, and became an enthusiastic member of the church. In his spare time and at cost of personal sacrifice he would go around, knocking at the doors of the Italians, telling them of the pearl of great price which he had found, and asking them to send their children to our Sunday school. I have not, up to the present time, come in contact with any other man whose enthusiasm and zeal for the valuable things of life overshadows the service of this servant of the cross. His zeal and enthusiasm were captivating.

In America, we have so many evils:—greed, selfishness, lawlessness, indifference, class wars, . . . millions of boys and girls who do not receive religious training. Certainly there is something wrong, fundamentally wrong, in our national and religious life.

If America is going to be made America for Christ, we must be willing, as a church, to pay the cost in terms of consecrated personality.

My brother made it possible for me to come to this country and it was logical that on my first Sunday on American soil he should ask me to go to church with him. As I entered the church that Sunday morning I got the chills. There was nothing that appealed to me. No symbolism that spoke to me of the unseen and the eternal. I did not like it at all, but I kept going because I wanted to please my brother, and because, as I now understand it, the ways of God are many.

After many months, one Sunday night I felt someone was knocking at my heart. Then a voice said: "Let me come in, you must be my witness." Then I said with the apostle Paul, "I am not ashamed of the Gospel of Jesus Christ for it is the Power of God unto salvation." I will go and get a higher education and prepare myself for the task of helping my fellow countrymen. When I look back at the past twenty-five years, with all their struggles and problems, as a seeker after knowledge and light and as a bilingual pastor, if I were asked to do it all again, I would answer: "I am ready, for the way to victory is the way of sacrifice."

The Work at Astoria

In order to meet the social, cultural and religious needs of the Italians who had settled in Astoria, the work was begun thirty years ago in the rear of a saloon-store. There the Italians worshiped for several months and then rented another store. Two years later the First Italian Methodist Episcopal Church was dedicated to the glory of God and for the service of men, and this was made possible through the cooperation and help of the Board of Home Missions and Church Extension of the Methodist Episcopal Church and of the Brooklyn and Long Island Church Society. Today, although the building is inadequate for lack of modern facilities for religious education work and social activities, we are worshiping in the same building.

Since the beginning of this small enterprise thousands of Italians have come into contact with our religious and social activities. A large number of these have removed elsewhere, but, wherever they have gone, they have taken with them the Christian influence received while at Astoria.

It is providential that the Astoria Mission is like a fire, if you enter it you are bound to get burnt with fire of love for Christ and humanity. Some have gone back to their native country, and in Salle, Province of Pescara, Italy, they organized the Protestant church, which today is one of the best Protestant churches in those mountain regions of Abruzzi. Others are in Ali Superiore, Province of Messina; in Schenectady, N. Y., and Hartford, Conn. The Corona Mission is the offspring of our work. Others have joined American churches. We have been working not only for Methodism, but for the kingdom of God on earth.

Out of this Mission have come leaders for the Christian ministry. The pastor of Torrington Congregational Church, Torrington, Conn., is the son of a charter member of our church. The Italian Baptist pastor of Los Angeles, Calif., was a boy in our Sunday school, and the Italian pastor of Philadelphia, Pa., was a member of our church.

Quite a few young people have gotten, through struggle, a higher education. Today we have about a dozen young people attending college, and about forty young people attending high school. Ask them who gave to them the inspiration and counsel, and the answer would be the church. Only the other day speaking to a father of five children concerning the welfare of his family—two of whom are attending college, one attending high school, one a teacher in Hempstead, N. Y., and another a nurse at the Methodist Hospital of Brooklyn, N. Y., he uttered these words, "I have a great debt to the church. It was the church that inspired me, and, at cost of many sacrifices, I have given my children a higher education. I will always cherish this memory and will tell my children: Stand by the church."

Present Program

Now, here is a picture, a small mission in the back of a saloon-store. Here is another picture, an Italian Church, serving a foreign population, we would say the strangers within our gates. Today it is the same church serving the community.

We have at present a very good Sunday school, reaching 350 children; boy scouts; clubs for boys and girls; school of religious education; Junior and Epworth Leagues; Ladies' Aid; and Men's club, 275 members. We reach and serve about 1,000 people, taking into consideration those who come to us for ministerial service. I have been the pastor of this church for the past fifteen years, in a changing community, polyglot in character, but with 65,000 Italians. As far as I know amongst the children, boys and girls reached, during these years, we have not had one case of juvenile delinquency. With these facts in mind, the Christian ministry in these foreign and polyglot communities is the best investment that the church can make.

In order to meet the needs of our people today, our church is bilingual in name and in fact. Our church school work is in English, the teachers and officers, with the exception of the Superintendent, are products of our work. The morning service is for the young people and people of the community in English. We reach some Germans, Bohemians, and Spanish people. The evening service is in Italian. On an average Sunday, including all services, we reach about 400 people.

Again may I present this picture to you. Thirty years ago it was an Italian serving his people. Then an Italian church with an Italian leadership serving the Italians. Today an Italian church in name, with a bilingual ministry and leadership serving the community. A very good process, indeed.

Only a few months ago, I officiated at the wedding of a young man who had attended our church school. His father was a Russian, his mother of German descent; his bride was of Irish descent, and they were being married in an Italian church, by a bilingual pastor.

A Challenge

America, as I see it, is the greatest missionary field of the world. We have 14,000,000 children of foreign extraction. In New York City today 46 languages are spoken. These represent an opportunity and a challenge. If we want to win America for Christ, these children of foreign extraction, these foreigners, must be touched by the church. Rightly it has been said, if we are to win the world for Jesus Christ, we must win the cities. O what a challenge! The cities have not been won. Their life is at its lowest. With slums, bad housing conditions, sin, evil in every form. These foreigners and their children have a great contribution to make to our national life.

The contribution of the immigrant of twenty-five years ago was that of his muscles, hard work. They did a rather good job at that; you know better than I do. I need not give you details.

The contribution of the second generation of the foreigners is that of the brain. They are entering colleges, political, commercial, educational, financial fields. You can readily see, by glancing at the newspapers. You will read the names, Rossi, La Guardia, Pecora, and many others.

Although our Italian Protestant church of all denominations in the United States reaches a small percentage of Italians, and 65 per cent of the Italians do not attend any church, yet they have produced

leaders in our political life. With four congressmen of Italian extraction at the House of Representatives in Washington, D. C., one is the product of an Italian church, another one said publicly that he owed a debt of gratitude to the Italian Protestant church. Mayor La Guardia is Protestant. Supreme Court Justice of the Supreme Court of New York, Ferdinand Pecora, attended the small Episcopal mission of San Salvatore, and was going to enter the ministry. The private secretary of Governor Lehman is an Italian raised in a small Italian mission. The political secretary of the Democratic boss in Queens County, New York, of the last campaign, was a young lawyer of my church. If we could put this new blood into our political life, there is a chance even for Tammany Hall to be redeemed.

When I think of the nearly five million Italians in the United States, of the sixty-five thousand of Long Island City, of the 65 per cent untouched by any church, and of the possibility of what they may become, and of their assets to our national life, I sense the spirit of Paul, in that cultured city of Athens, "That Unknown God, I preach unto you. In Him we live, and move and have our being." I sense the spirit of John Knox, "God give me Scotland or I die." I sense the spirit of John Wesley, "The World is my Parish." And I sense the spirit of those valiant soldiers of the cross of the Baltimore Conference. I feel that challenge. If only I could move, direct, mold the conscience of these my people toward the better values of life.

Three Objectives

If I were asked what the objectives of my church are, I would answer, My church has three main objectives:

1. *To change human habits.* Through services, church school, meetings, classes, we aim to change human habits. I have seen men and women living a life of sin and shame, becoming useful Christian workers; drunkards filled with the spirit of Christ, a new birth indeed.

2. *To render unselfish service in the name of Him who went about doing good.* People with all their troubles, trying to find adjustment and solutions for their problems, come to us—especially during these years of depression with all its consequences. I can assure you that anyone, who has come to us, we have counseled, directed, helped, according to our limited facilities and means.

3. *To establish the Kingdom.* We bring people together. We promote better understanding. We discuss our various problems. We try to find some solution. Rightly has it been said "a saved soul in a saved body living in a saved community. . . ."

Methodism need not be ashamed of what we are producing in good citizenship, and, perhaps in small degree, in Christian characters at the First Italian Methodist Episcopal Church of Astoria.

The matter of self-support is quite a vexing problem for our Board and for our city societies, as well as for our Italian churches. Some considerable progress has been made. In Astoria we have tried to create a self-conscious group with responsibilities, duties, and privileges, and with some objectives before us. We have succeeded to this extent that we are on a fifty-per-cent basis. This has been achieved at an enormous

sacrifice, but I fail to see the day, even with prophetic eye, of total self-independence. This is due to the fact of the continuous removals and population readjustments.

A Parable

Some years ago a discouraged young doctor in one of our larger cities was visited by his old father. "Well, son," he said, "how are you getting along?" "I am not getting along at all," was the disheartened answer. "I am not doing a thing."

The old man's countenance fell, but he spoke of courage and patience and perseverance. Later in the day he went to see his son at the "Free Dispensary," where the young doctor had an unsalaried position, and where he spent an hour or more every day. The father sat by, a silent but intensely interested spectator, while twenty-five unfortunates received help. The doctor forgot his visitor while he bent his skilled energies to this task; but hardly had the doctor closed when the old man burst forth: "I thought you told me that you are not doing anything! Why, if I had helped twenty-five people in a month as you have in one morning I would thank God that my life counted for something." "There isn't any money in it, though," explained the young man, somewhat abashed. "Money!" the old man shouted, still scornfully. "Money! What is money in comparison to being of some help to your fellowmen. Never mind about money, you go along with this work. I'll go back to the farm and gladly earn enough to support you as long as I live, yes, and sleep soundly every night with the thought that I have helped you to help your fellowmen."

Those who have been lifted to a higher level of usefulness through the ministry of our churches are able to say with the poet: "No matter how barren the past may have been, it is good enough for us now that the leaves are green."

Those who remain are a great multitude, for I am of the conviction that we have only touched the surface of the real problems before us.

Say, come and help us!

Goodwill Industries as a Part of the City Church Program

By Oliver A. Friedman
Superintendent, Milwaukee Goodwill Industries

THE assumption is that Goodwill Industries are a part of the city church program and that this discussion is to acquaint you further with the particular part they play in the building of the Christian city and how you may help to make their ministry of increased value to the less fortunate of our great cities.

Goodwill Industries are Christian missionary enterprises, the purpose of which is to provide employment, training, and rehabilitation for physically, mentally and socially handicapped people and help them to attain the highest physical, intellectual, vocational, social, moral and spiritual usefulness they are capable of attaining.

James Truslow Adams has suggested that the American Dream is "the dream of a land where life is better, richer and fuller for every man, with opportunity for each according to his ability and achievement —that it is the dream of a land where each shall be able to attain to the fullest stature of which they are innately capable, and be recognized for what they are, regardless of the fortuitous circumstances of birth or position."

Many Handicapped

According to the National Safety Council, there are 300,000 men and women today for whom that dream is more difficult of realization than it was one year ago. These are the ones who were permanently disabled by industrial and public accidents during the past year. And they are but a fraction of the five million people who are physically, mentally and socially handicapped and thus unable to compete with their more able fellows in the marketing of their labor. This figure is not fantastic; it has been determined through study, it has been challenged and has been successfully defended. It has been checked by the leaders in the Federal Relief Administration and upheld. The fact is that there are millions of people who will not have the opportunity to help themselves unless agencies such as the Goodwill Industries give them that opportunity.

May I remind you that centuries ago the crippled and handicapped were destroyed, later they were ostracized, then they were just ignored, finally they were tolerated, and in more recent times they have really been given some assistance, although all too frequently it has been the pauperizing Lady Bountiful type of assistance. It is true that during the last twenty years there have been some constructive programs of service developed.

Shall We Destroy the Handicapped?

We are, however, at the present time in grave danger in the treatment of the handicapped of returning to that time hundreds of years ago when they were destroyed. Oh, no, we will not take them without our cities and stone them, or to the deserts to leave them to die, or toss them in the river. If we return to the period of destroying the handicapped, we will do it in a much more refined way. We will give them a dole, a pension, call it what you will. We will say they cannot be employed. In fact, the word has already gone forward that there must be a separation of persons receiving relief and that the "unemployable" must be cared for by local relief appropriations and federal funds be used only for employable people. Do not misunderstand me. I am not debating the suggestion that local communities should share directly in meeting the relief needs of its citizens, nor that people in distress should receive relief. I am suggesting that when we definitely set aside some people and say to the world and to them "You are no longer able to work—you are no longer able to help yourself and your loved ones"—even going to the extent of using a different colored indication of such individuals in the files—we are destroying those individuals just as surely as though we murdered them. When any group is not permitted to help itself, the morale is soon broken and total disintegration of all physical, human and spiritual values follows.

Perhaps this method, with the actual shortening of the lives of those persons, may be the most economical way of solving some of our unemployment problems, but it certainly is not the Christian way, if I understand that way aright.

It is my understanding that Jesus expected all persons to develop the most abundant life they were capable of attaining, that they should contribute to the support of themselves as they were able and do their bit to help make the world a better place in which to live. The parable of the talents is only one of the examples He used to indicate that, regardless of limitations, all were expected to make the best possible use of the resources and abilities at their command.

If it is the purpose of the church to develop the Jesus way of life, and if His way of life is essential to the building of the Christian city, there can be no Christian city without a ministry such as that of the Goodwill Industries, which provides opportunities for all regardless of physical, mental or social handicaps.

A Dream and Its Consequences

Many Christian leaders have dreamed of and hoped for ways by which less fortunate people might have the opportunity to share in the more abundant life. It was 30 years ago that one of these very definitely brought that dream to realization when he began the rather unique service of using the things that people didn't want to help the people who were not wanted.

The Methodist Episcopal Church wisely recognized the very real missionary value of this service of helping the handicapped and unfortunate to help themselves by utilizing the things discarded by their

more fortunate fellows, and prevailed upon the founder of that service at Morgan Memorial, Dr. E. J. Helms, to assume leadership for the development of a program that would carry that service to the great cities of America.

The church invested a million dollars in the movement, and the statesmanlike Christian leadership of Dr. Helms, together with the financial investment, not only assisted in the inauguration of the work in scores of cities, but became the inspiration of many other groups, so that now there are Goodwill Industries serving in nearly one hundred cities in the United States and a few outside our boundaries.

I have sometimes wondered about the size of that first "bag" that Dr. Helms used to take the old clothes to Morgan Chapel. I have decided that perhaps it was the largest bag ever made, for it held the beginning of a movement that is annually inspiring the people in nearly two million homes to share their clothing, shoes, furniture, and other possessions with their less fortunate fellows—a movement which is providing employment for over 50,000 handicapped and disadvantaged people annually and paying them nearly two million dollars in wages each year—a movement that is helping hundreds of thousands of people of limited means to supply themselves with the necessities of life —a movement which has opened closed churches in neglected areas, established rescue missions, built churches of Goodwill and of All Nations, and developed settlement house activities reaching thousands of children and training them in the Christian way of life—a movement that is spreading the individual and social gospel through the six million contacts it makes annually with the most advantaged people of our communities whose gifts make the work possible and with the most disadvantaged who receive the self-help opportunities offered in the Goodwills scattered over the land.

As most of you know, the utilization of discarded material has, through the years, not only provided most of the money required to carry on Goodwill Industries, but it has also provided the raw material which made the work opportunities possible. The long period of economic stress, however, has made its inroads on the supply available, it has depreciated the quality of the material, and of course there has been a deflation in the value of the reconditioned merchandise. In spite of this the Goodwill ministry has held steady; in fact, through increased efficiency in operation and service, it has really been enlarged.

New Ventures Needed

But there is a limit to which even this can go and, while we will ever increasingly seek used materials and must have them because the basic material resources of the Goodwill movement are based upon them, we must nevertheless find additional work opportunities for the handicapped who are increasingly coming to our doors seeking not charity, but a chance. These new work opportunities are already under way with Morgan Memorial sterilizing, working up, and weaving old material into new blankets, with other Goodwills manufacturing nursery and fancy furniture articles and many other Goodwills giving attention to the manufacture of certain articles which will provide for the maxi-

mum of labor opportunity and the minimum of money for material. The development of the Sheltered Workshop movement which includes all non-profit workshops, the primary purpose of which is to help the handicapped, is giving added impetus to these newer work opportunity developments.

You will be interested to know that our Goodwill Industries have been recognized as sheltered workshops and have been granted conditional exemption from the application of industrial codes. This exemption is conditional upon the signing of a pledge of cooperation and fair competition in which is the agreement not to employ child labor; not to compete unfairly with commercial industry; and to abide by the spirit and intent of the Recovery Act.

But enough of that. You are more interested in men and women than in materials essential as they are to the work of Goodwill Industries.

Individual Service for Individuals

Your questions are, perhaps, just who are handicapped? What do you mean by physically, mentally and socially handicapped? How do you really work with them? May I suggest very definitely that Goodwill service is not a "goes into" and "goes out of" service where the individual has a job tossed at him for a few days. Our ministry is rather one of "individual service for individuals" with service for each according to his or her particular need.

But to know who these people are and their situation. May I take you to a composite Goodwill chapel service. You know there is daily chapel service in most of our Industries, and I presume most of you have spoken in some of these services.

In this composite Goodwill chapel service, representing the services carried on in all Goodwills, you would see the physically handicapped, those with orthopedic disabilities, the blind, the deaf, those with health handicaps such as heart difficulties, arrested tuberculosis, and epilepsy. I presume, too, that age should be included with physical disability for, in this day, a few gray hairs are a decided deterrent to employment.

Perhaps the most physically handicapped person in any of our Goodwill Industries is the lady who is blind and deaf, has only one leg and whose one hand is partially paralyzed. This lady works regularly and though many years ago her work consisted of sewing rags together, she has through these years improved her abilities so that she is now engaged in dressing dolls, using a power sewing machine to make the doll dresses. It was she who told me that after she had become blind, she was not unhappy because she could still hear the birds sing. This spirit has carried through all of these years of even more serious handicaps. While she may be commended for working and helping herself as she is able, I am sure you would commend her far more for the fact that she has been responsible for helping many other handicapped people. She has trained some who are blind and deaf in methods of communication, but perhaps her greatest joy is the sunshine work, as she calls it, which includes remembering birthdays and other occasions. She remembers 130 birthdays each year, most of them

people to whom that birthday greeting is one of the few bright spots in their experience.

In that Goodwill chapel hour you would see, too, some who were handicapped mentally. By this I do not mean people who are crazy or morons. I rather mean those with limited mental abilities, men and women who are able to do much to help in the support of themselves and who are able to make some contribution to the society of which they are a part, but who, because of their mental limitations, are not given the opportunity to do even those things of which they are capable.

The neurotic and those with personality difficulties might also be included here. They are the people who may possess abilities, but whose personalities are such that, no matter how fine a job they may have or how fine friendships they may develop, very soon they throw themselves out of work and lose those friendships and are again back at a point where they believe the world is all against them. Then in this Goodwill chapel service you would see those whom we have chosen to call socially handicapped. To some this may mean persons who have been confined to penal institutions and have since been pardoned, paroled or discharged, or persons who are on probation. There are many such who have received their new opportunities in Goodwill Industries. To others it may mean those whose habits kept them from having regular employment. Socially handicapped includes those whose home situations may prevent regular employment, and certainly it includes those whose long period of unemployment has broken their morale, and who must have the services of an organization like the Goodwill Industries if their total disintegration of body, mind, and soul is to be prevented. It is well for us to remember that these persons, though they may be handicapped in one way or another, have the same loves, hopes, ambitions, and aspirations as we, and it is our responsibility to help them realize the best of which they are capable.

Types of Service Rendered

You are interested, of course, not only in the persons served and the disabilities represented in the group, but also in the type of service rendered. It is not my intention to go into fine detail, but rather to indicate some of the basic divisions of service in order that you may know something of its thoroughness.

As you know, the first essential following an accident or serious illness or other physical situation is emergency attention and then the treatment looking toward recovery of the individual. The next step is that of restoration of function of the injured or disabled member and along with that is the development of the necessary psychological adjustment to the new situation in which the handicapped individual finds himself. The mental and emotional shock of a permanent disability frequently works more harm on the individual than does the actual disability.

While very few of our Goodwill Industries are engaged in occupational or physiotherapy at this time, their work does really begin at this stage, for there is no organization that can help in carrying the individual through the period of readjustment as well as can the Good-

will Industries. This is true both because the workers associated with Goodwill Industries are, from the very beginning, engaged in productive activity, and also because the work of Goodwill Industries centers around the development and stabilization of the emotional and spiritual life of those it serves.

Vocational and other training and sheltered employment are the next steps in the rehabilitation of the individual, and it is here that Goodwill Industries really begin their most effective work. This is especially true with the Goodwill Industries increasingly developing work for handicapped people confined to their homes and for those for whom transportation must be provided to and from the Goodwill workrooms. In this way the handicapped individual is able to engage in productive remunerative activity as soon as the physician deems it wise, and this service of the Industries speeds the physical and mental recovery of the individual, because he knows he is engaged in worthwhile tasks and is, therefore, worth something to himself and to society. This training and employment in the sheltered shop is followed wherever possible by placement in commercial industry, or by the development of the individual so that he may be self-employed, and, through such employment, attain economic independence.

For those who are unable to secure employment in commercial industry, the employment within the Goodwill Industries is such that the individual is assisted to attain the highest point of production possible in proportion to the abilities possessed.

I have not told you in detail of the extensive service through Goodwill Stores to people of limited means. There is not time. Nor have I detailed the missionary service to the neglected areas of many of our great cities, which service would not be rendered if it were not for the Goodwill Industries.

Nor have I told you of the group of pioneer Goodwill leaders who are giving of their time with genuine missionary zeal as they voluntarily go out from their own organization to help in the development of new enterprises and in the strengthening of existing work.

I have simply tried to have you catch a vision of a great need and indicate that we were doing something about it—and that a great deal more needs to be done about it.

I have tried to have you see, if I may quote Dr. Richardson, President of the Bureau of Goodwill Industries, that "We are not running junk stores. We are following the ministry of Jesus Christ. We are not merely putting clothes on their backs and shoes on their feet. We are helping men, women, and little children to find and know God. Here is not merely an opportunity of serving the Church through its ministry to the neediest of humanity in our cities, but it may be the only opportunity these multitudes will have these days of watching how Christians live and act. The doors of your shops and stores may prove to be the only doors that open to these hearts that are hungry."

A Story

May I tell you of one of these hungry hearts and what came when it was filled. This particular heart belonged to a young man named

Ben, who had so serious a case of infantile paralysis when he was a tiny youngster that he was crippled from the shoulders down. He was so crippled that no medical skills could help nor any orthopedic appliance be devised that would permit him to walk. He was compelled to use his hands for legs and drag his withered body behind him. Of course he had a wheel chair which he propelled with his hands every place where a wheel chair could be used.

Ben became an orphan shortly following his paralysis and was sent to the State School for Crippled Children. He was such a fine, likable and able chap that he was kept at the school for several years following completion of the maximum work possible at that school, and was given correspondence courses in show-card writing and commercial art. Finally it became necessary for him to be transferred to another institution. The only one available was the poorhouse in the county from which he had originally come. It was at this point that the Director of Rehabilitation asked the Goodwill Industries to give Ben an opportunity. So Ben was employed at the Goodwill Industries repairing toys, painting cards and doing other kinds of work that could be done with his hands, for he was a skilled craftsman.

When Ben came to town we felt that a Men's Home operated by a Methodist church not far from the Goodwill Industries would be an excellent place for him to live. The fellowship thus afforded, the nearness to the Goodwill Industries and the fact that the money he would pay for room and board would make some contribution to the church seemed to be cogent reasons for this arrangement. Ben was accepted at the home, but in a few days the matron of the home came to the Goodwill Industries in great distress, suggesting that it would be necessary for us to find another place for him to live, for she was afraid that other boarders would leave the home because he was there and thus the income for the church would be reduced. A new home was found for Ben, and, during his year and a half at the Industries, the development of Ben's whole Christian life centered around the Goodwill Chapel Service.

An interesting point in this story to ministers and church workers, however, is that when Ben left the Goodwill Industries he went into a new community a thousand miles away to go into business for himself where he was independent and self-supporting economically. He joined the church, and, several years later when writing to the executive secretary of the Goodwill Industries, he told of his experiences in business, of his hobbies, and his many other interests. He then suggested that he must close the letter because it was time to prepare his Sunday-school lesson. He indicated he had been teaching a boys' class for four years, that he had been secretary of the Epworth League, that he was a member of the Building Committee of the church and had designed the front of a tabernacle in another part of town. He suggested that he was getting everything out of life while the getting was good, and his letter indicated pretty clearly that the things he was getting out of life were an appreciation of the finer things and the opportunity to be of service in the development of human personality.

The church didn't want Ben because he was crippled. The church through the Goodwill Industries gave Ben his opportunity not only for

employment, but also to find that the church was really more than any single organization and that Jesus was larger than the church. When Ben's opportunity to serve came to him in this western town, he demonstrated very definitely that it is the things in life that a man has left that count rather than the things that are gone.

In Conclusion

May I suggest in conclusion that we can have no Christian city until every person in that city is not only provided with the necessities and has access to the beauties of life—until they have bread and roses. But we cannot have a Christian city until every person regardless of how they may be impaired shall have the opportunity to contribute as they are able to the support of themselves and to the welfare of the society of which they are a part.

Goodwill Industries are a part of the church program essential to the building of a Christian city. It is the responsibility of the people of our churches not only to stimulate the program of Goodwill Industries as they know it, but it is the very definite responsibility of the people in our churches to go beyond the intensive program of Goodwill Industries in their service to the handicapped and develop a public opinion that will recognize a man for what he is rather than for what he seems to be because of some impairments.

If the handicapped are to have their opportunities to live the abundant life, we must see the man behind the handicap. Jesus was interested in what a man was and how he made use of his abilities. We must see people through His eyes.

Goodwill Industries as a Part of the City Church Program

By JOHN S. GERMAN

Superintendent, Baltimore Goodwill Industries

DURING the formative period of the Goodwill Industries over which I have had supervision, it was my custom in all reports to enlarge upon the idealism of the organization with the distinct purpose of convincing the local Board that it was engaged in a good work. After six or eight reports of this character, one of the young men of the group made this statement: "I believe that this body agrees with all that you say about the Goodwill, but now tell us something of what is being accomplished."

Eleven years ago, in a meeting of this Council, held in the city of Pittsburgh, it was my privilege to set forth at some length what I held to be the idealism of the Goodwill and to trace the motive to its source. The conclusion reached in that paper was that the Goodwill was a result of the Church's concern for the poor and neglected; the result of an urge to correct a wrong continuing to permeate the life of the underprivileged.

We, as churchmen, know that those who have gone forth to lead in the movement for social redemption gathered their inspiration from the church. There is no doubt about it, the entire equipment for the building of a new social order was produced by and in the church. The launching of the Goodwill enterprise was the result of what went on in the heart of a churchman, a Christian minister, who had learned to serve his fellowmen through the church, and through the church continues to project new ministries of healing and usefulness. We have the right to say that the Goodwill is a religious, a spiritual and a Christian device with which the church may help to correct some of the evils of our times. The Goodwill does not hope to solve the problem of the unemployed. It does seek, however, to assist in solving the problem of the unemployable.

Goodwill is a product of the church. It was born in the church and continues by disciplinary right to the support of the church. Goodwill is a part of the city church program. It is an integral part of the church's set-up in the downtown city. You will experience no difficulty in locating a Goodwill Industries. The plants are all downtown; down in the midst of the city's poor; down where rents are cheap, where streets are bad, where crime is bred. Down where children are neglected; down where hearts are aching; where disease is rampant, and where sorrow never ends. Goodwill Industries can be in but one place —down in downtown; down where everything is down and most men out.

The Goodwill generally takes hold where the church has let go. The church finished and moved out. The church said, "Nothing can be done, and if nothing can be done, why tarry?" Now, mind you, these runaway churches did not say there was nothing to be done. They merely said, "We can't do it. The community has changed. The poor have moved in. Stately homes are now turned into tenements and the occupants of these revamped dwellings are not in love with the church. There is plenty of work to do, but one church can't do it." It's an old story. There is no need to develop it.

When the Goodwill takes over a church, a program is developed to meet the needs of the community. Here we have what is commonly known as "a Goodwill Church." There is such a church in this city. There is one in Boston, one in Baltimore; and they are found in many of the cities hard by the Goodwill factory and ministering to the spiritual life of the city. Dr. Helms reports that there are 13,000 children enrolled in the Goodwill churches. This alone is a strong contributing factor to the well-being of many cities.

It is not my purpose, however, merely to show that the Goodwill church is a part of the city church program. The Goodwill itself, I contend, is a part of the city church program even where there is no local church affiliated. Surely the Goodwill does not need a church next door or as a part of its set-up to justify its spiritual claim. The very nature and composition of its program entitles it to a place in the church life of the city.

Consider for a moment the contribution made to the spiritual life of the community through the daily chapel service. Here, every morning of the week, thousands of Goodwill workers assemble for worship. These thousands of devout, prayerful people gather to breathe the atmosphere of the sanctuary. They meet on a common platform of praise. They share the joys of salvation. Goodwill offers a moment of peace in a period of uncertainty. Here tired and disillusioned men and women are introduced to the efficacy of the gospel truth. These Goodwill chapel services are not given over to instruction nor correction. The weighty matters of life are considered; and these matters relate to the building of God's Kingdom in the hearts of men. And these Christian ideals set forth in the chapel services are not abandoned when the meeting adjourns, but are carried over into the industrial and business life of the organization. In the Goodwill set-up the workers witness the application of the teachings of Jesus. The Goodwill was born in the church. It owes its existence to the church. It gathers its inspiration from the church. The Goodwill, moreover, is an arm of the church and operates, as does the church, for the building of a spiritual order. It is a part of the city church program.

In the third place, the Goodwill offers a field in which the city churches can operate for the welfare of the city and the well-being of their own membership. To meet the daily demands made upon it by the community in which it is located, Goodwill needs the reinforcements in possession of the churches. These reinforcements, I believe, are being withheld in a large measure because of the ignorance of the general run of city pastors. In many cases the ministers of a city have made themselves acquainted with missionary programs conducted in a

far-distant city to the neglect of a nearby missionary project. But perhaps the city is not yet Goodwill-conscious. Maybe Goodwill is to blame because it has not yet written its name into the city church-life. This, of course, will be corrected in time. (Let me here interject a word to the Goodwill Superintendents. We have no claim whatever upon the church's interest and the church's time unless our business is conducted in a way that commends it most favorably to the good judgment of our laymen.) What the Goodwill is coveting and hoping to realize in the not far-distant future is a reaping of the benefits that might accrue to it through a unified effort on the part of the city churches to correct the ills of these downtown communities.

Here you might raise the question of responsibility. Is there any responsibility of the whole city church for this downtown program? I mean by that: Does the city church today recognize responsibility in this matter? Does such a thing as city responsibility for the underprivileged section exist? I think not. We Methodists, we Protestants, have not yet graciously accepted local responsibilities. We have not yet learned to work together locally. The Centenary gave us a clear and favorable example of how the whole church could muster its forces for a united effort. But locally we, too often, practice a selfish parochialism. Even we preachers are reluctant to look over the walls of our own parishes. Our local denominational consciousness is weak and paltry. Surely the desire to work together and the necessity of working together must be developed before the responsibility for a city task is accepted. Then, again, a common city task might unite us to the degree of accepting joint responsibility.

A second question arises: Does the Goodwill work afford an opportunity for the city and suburban church to make good investment of its time, talent, and money? Does the Goodwill present a direct avenue of approach to the underprivileged of the downtown city?

I am satisfied that that question is answered in every city where there is a well-developed Goodwill program. As already stated, the Goodwill Industries and the Goodwill church have right of way with the deserving poor. The program is designed to help those who desire to help themselves and draws to its center only those who wish to improve their standing. The people are always with us.

In our Baltimore program many volunteers come from all sections of the city to invest their time and talents in a program which they believe to be helpful and satisfactory. These people would not make such investments if they did not believe that the Goodwill was worthy of their supreme interest and benevolence. Well do the pastors know that potential leadership lies idle in many of our churches because there is nothing to lead. Epworth Leagues and young people's groups are asking for projects, often unaware that Goodwill offers the motive and the means both to serve a deserving field and to quicken the serving church.

The Goodwill, let it be said, is a part of the city church program. It is the church in action downtown. Through it and with it the church and the individual might make an investment of time and talent with the assurance that whatsoever is sown, that also in kind will be reaped.

The Goodwill Industries as a Social Ministry of the Church

By C. A. RICHARDSON
Superintendent, Department of City Work

UNDER the leadership of Dr. E. J. Helms and my predecessor, Dr. M. P. Burns, general Methodism has had a large share in the establishment of most of our strong institutions. When we look back on the period of the Centenary and related movements we can be thankful that large sums of money were available and that, in the general distribution, substantial amounts went into the Goodwill Industries. The fact that funds are no longer plentiful is not an evidence of lack of interest, or confidence in the Goodwill Industries. The Methodist Episcopal Church now is grateful that such institutions as these were helped generously when funds were plentiful. If funds were available again I know of no places where they would be more likely to be assigned than to our needy city centers served by the Goodwill. In other words, the fact that less funds are available in 1935 than in 1920 does not mean that the church is by that much less interested in the Goodwill Industries. I mention this because some have been inclined to say the Church is now doing little for the Bureau or the Industries in general.

May I discuss with you three phases of our work as I see them at present?

1. The Future of Relief

It is being said now that we have been always going through transitions ever since it was necessary to revamp the Garden of Eden. It is evident today that the political theories that were so much in the limelight one year ago are holding no permanent solution of our economic troubles. Since 1922 we have had eight million unemployed in this country, and the number in February, 1935, is not less than in February, 1934.

Just as some of the states fought through and secured Compensation Insurance legislation ten or fifteen years ago, and could not now be induced to surrender that protection for the workers, so without doubt we shall soon see legislation completed that will prevent child labor, will secure employment insurance, and provide pensions for the aged. These are social adjustments that seem necessary and inevitable. When we have them, we will wonder why we did not insist on them earlier, and in this way have avoided so much human misery.

There are plenty of ways of securing the funds to provide at least minimum comforts for all. There are many who avoid or evade income taxation and yet live in the "upper bracket" incomes. There are in-

heritance taxations, and estate taxations. The provisions for tax exempt securities, and exemptions for governmental employees are not necessary or logical. And no doubt, sooner or later, adequate plans will be in operation for the comfort and security of multitudes who are now in need.

But the social group with whom we are most concerned are the so-called "unemployables." As we know, they are so because of many sorts of handicaps. Probably those in the age-handicapped group are most likely to increase. A full generation from now those who will be taking our places, and who will be carrying on as we are trying to carry on now, will be facing those who have gone past the age of employability, and they are the same ones whom we now know as the "never-yet-employed." Certainly cheated out of employment in their youth and prevented from employment after forty-five or fifty, they will have built no individual security, and will present a larger social group than any we have had to deal with.

Government reports are telling us that at least in the cities (where most of you are established) the health of individuals and families is being protected. The infant mortality in many cities has actually been reduced through the impoverished years and the birth rate among families on relief has increased. But no power on earth can stop the turning of the seasons, and no governmental care can prevent a young man who is twenty in 1935 becoming fifty years of age in 1965. In other words, in spite of anything now on the economic horizon the task of the Goodwill Industries will remain. Your work is to minister to the handicapped and needy, not with an economic or social formula; but in the name of Jesus Christ. And I see no reason to believe that the field of need will be less in 1975 (forty years hence) than it was in 1895, forty years ago.

I do not believe we should be led astray. Work relief—public social agencies may come or go, but the work of the Goodwill Industries, unique as it is, will still be needed. The final and extreme test of the Industries is, after all, how far have you gone in the ministry to the handicapped? Unless we can show progress in this we have failed, though our annual audit may be very large. If we have steadily rebuilt people in fellowship with God, and stability and integrity in society, then we have succeeded.

2. Building on Its Own Achievements

The record of the Goodwill Industries in the past five years is very conspicuous, especially in those centers where the larger institutions are to be found. This record is known by many people, not only the directors of the Industries, but contributors, and much of the population of the cities, have seen or have read of this work. It is not at all uncommon to find some prominent citizen who reports that there is a Goodwill bag in his house. Whether there be 26,859 bags in circulation as in Baltimore, or 193,669 bags as in Boston, or 68,897 as in Cleveland, or 32,911 as in Cincinnati, or 300,439 as in Los Angeles, you may rest assured that more than that number of people are aware of the Goodwill Industries. These people are the real assets of the

Goodwill Industries. The success of the work is dependent on them, on their contributions and on their support both financially and personally. No clearer evidence of this is to be found than in the organized support of women through the auxiliaries. Every auxiliary which is definitely and clearly supporting the plans of the Superintendent is by just that much extending the work and service of the Industries locally.

I am not unmindful of the potential support that might come from endowments, foundations, and large gifts. Ten thousand dollars, or one hundred thousand dollars to any Industries might do many things in the way of property or equipment. But the curious fact is (and this is something we must not forget now that the organization has become large), we have not yet received these large contributions, and yet the Industries have grown. Goodwill success is not dependent on these things. It is dependent on service to the handicapped, and the personal interest of a large number of people.

Because I have seen the legitimate course of too many benevolent and educational institutions deflected following, if not in consequence of, "large gifts," I am not at all anxious to see this thing happen to the Goodwill Industries. Of course, we are not exposed to that difficulty yet. No large gifts have been brought in which have entailed dictation of policies. Probably our anxiety is premature, but often a ten-year period determines the policies of many institutions. We shall do well to be on the outlook for such changes. In the same way I am not at all enthusiastic about governmental aid. Perhaps I should say, more definitely, aid from the government which becomes aid of an administration. There are altogether too few men who are certain of the outcome of current proposals. For this reason our Industries which we believe must, under God, continue to serve needy humanity for years, and perhaps, generations to come, must not be involved in schemes which are uncertain, experimental, and in many ways are enigmatical.

It seems to me that our course is clear. Success so far has come, as you men and women know, because of sheer force of good name. Your communities have supported you because you have served. Your directors have stood by because they could see with their own eyes the helpful ministry you have rendered. We must not be deceived by mere bigness. It is not likely that under any circumstances the Goodwill Industries will be able to serve every one who is in need.

Let us then safeguard our ideals, strengthen our ministry, and see to it that no one can criticize our ethics, or question the quality of our work. Better the smaller work if it is well done, than a large display that does not ring true in its moral principles or personal standards of helpful ministry. We gain or lose everything here. The true success of our ministry is here. As always, high motives and true service will win. In the midst of one of the raging riots of the French Revolution a voice from a balcony overhanging a street in Paris called to the mob, "Sixty years of a pure life speaks to you," introducing De La Eure. Immediately he caught the ear and the heart of that mob. Nothing can take the place of the high ministries of the Goodwill Industries. Be sure you do not miss them.

3. The Goodwill Industries is a Ministry of the Church

The third thing I want to leave with you is that after all and definitely this is the ministry of the church. Your very opening of the day with a chapel service is evidence enough of that, and the fact that some Industries do not have the chapel or do not have religious services somewhere is not an evidence that the movement is not of the church. It is simply that that particular Industries has an incomplete ministry. The Goodwill Industries, as Dr. E. J. Helms has so often insisted, was begun in the ministry of the church, and flourishes in the atmosphere of religion. I know that some are fearful and timid about this. I know that some believe the work can be broader and larger if little or no mention of the church is made. There are some whose very institutions have been made possible in the beginning because of the help of the church, who now say the work will go better if the church is left out.

But let us look at the matter a little. The work Dr. Helms began was the work of a minister of the gospel of Jesus Christ. It was the heart of a minister that saw the need, it was the soul of the minister that saw the future. Social service and public welfare come incidentally, and from the beginning the true emphasis has remained the same. If your primary emphasis is the social and economic ministry, you have one kind of an institution. If the religious and spiritual emphasis is uppermost you have quite another kind. But it is the latter which is the true Goodwill type. Your work is not merely to get clothes on a man or on his family. Your job is by all means to do that *and* reestablish the man and his family in their fellowship with God. You and I both know that there is no insistence on one form or another. Each worker has the largest and fullest freedom to find God in his own way, but we pray that he may find Him.

We are not running junk stores. We are following the ministry of Jesus Christ. We are helping men, women, and little children to find and know God. Here is not merely an opportunity of saving the church, through its ministry to the neediest of humanity in our cities, but it may be the only opportunity these multitudes will have in these days of watching how Christians live and act. The doors of your shops and stores may prove to be the only doors that open to these hearts that are hungry. Do you all remember the story of the two little children that came to the Goodwill store up on the Mohawk Trail who said they were looking for the place where Jesus was?

I am telling you there are multitudes of God's children who may be poor, but who need the ministry of the church as much (I will not say they need it more) as those who live in fine houses, and convenient apartments.

Therefore I beg of you to remember that you are workers together with God. My observations led me to say that those Goodwill Industries which have the completest spirit of the church of Jesus Christ are the ones which are best serving their communities. It may be that this is the hardest part of your work. I can quite easily see how it would be a longer task and a harder one to touch and lead out a discouraged, bewildered soul than it would be to clothe and feed a starved body in-

side some tattered clothes, but you may rest assured that the restored soul is much more important than the reclothed body.

"I've not been given lessons, but I've lived with it."

Goodwill bags are to be thought of as just the means by which other and yet still other people may be served in the name of our Lord. If perchance with these principles someone says to us, "I cannot serve with you, this is too narrow a conception," let us be free to say to him, "Well and good, there are many places where you can find a lesser ministry such as you prefer. But the Goodwill Industries was founded in a church, its first Superintendent was a minister of Jesus Christ, and it yet continues to be a serving ministry of the church today." The fact that some superintendents are laymen instead of ordained ministers does not alter in the least what I am saying. Theirs is quite as legitimate a work as that of the minister himself, and they are proving by their works that essentially they are guided by the principles that I am now insisting upon.

A Planned Program for the Church Year

By WELDON F. CROSSLAND

Minister of the Asbury-First Methodist Episcopal Church, Rochester, N. Y.

A PLANNED program for the church year is a blue-print of services and activities, spread on the trestle-board of the year to guide the Kingdom builders of the local church. While I am happy to share with you my experience with and enthusiasm for this planning method, I disclaim any distinction that may attach to the name "program builder." I am not a promoter but a preacher, spending more than half my time on the major task of the minister—the preaching of the word.

Necessity for more time for reading, study, and sermon preparation drove me, as it has driven many of you, to plan the work of the church one year ahead. Each of us is all too familiar with those persistent thieves that raid our sermonic preparation—committee meetings, planning groups, and administrative demands. We cannot close the door in their faces, but we can group them in such a way that the remainder of the year is relatively free from their intrusion. This is the chief reason for my holding of a church-wide planning conference late in the spring of each of the past seven years.

These three questions, among others, have doubtless already arisen in your minds:

1. What do you mean by "A Planned Program for the Church year"? What is it?
2. How do you plan such a program?
3. What do you regard as its chief values? What is it worth?

Church Planning on a Yearly Basis

By " A Planned Program for the Church Year" is meant a comprehensive outline of the objectives and the activities of the local church in all its varied expressions, prepared in advance for a period of twelve months. It is church planning on a yearly basis, by which desired goals are set, soundest methods are selected, and a calendar of the chief events and activities of the church year is prepared.

Long-term planning is a common and approved practice in the best business circles. Railroads and public utilities look ahead five, ten and even fifteen years that they may anticipate the needs, dangers and opportunities that face them. They are the more firmly convinced of the wisdom of planned progress in the midst of the troubled uncertainty of these confused days.

In ecclesiastical life the Roman Catholic and Episcopal churches have for centuries followed the Christian year in their worship services.

The holy days of the Christian calendar, the vestments of the priest, the color of the decorations for the altar at certain seasons of the year conform to a fairly fixed schedule, while the collects, responses, confessions, and prayers are specified "for the day." Someone has whimsically said that the Heavenly Father knows the exact form and content of the prayers, which most priests and many rectors will offer him on the first Sunday of January next year, but that His sense of humor prevents Him becoming agitated about it.

Planless Chaos

In contrast to these, the program of the majority of the Protestant churches is like creation before the Spirit of God moved upon it,—without form and void and darkness is on the face of it. They live in a hand-to-mouth manner, on a week-to-week basis. They are "guess-work churches." Their plans are extempore, lacking depth, perspective and effectiveness. They are opportunist, catch-as-catch-can. Their stance is careless, they fail to keep their eyes on the ball and they do not follow through. They turn in a very poor card at the end of the Christian year.

Avoiding both the stereotyped dullness of the static church year and the confused chaos of the planless church year, let us think rather of a dynamic church year, intelligently and cooperatively planned.

The Church-Wide Planning Conference

How can a whole year's program for the local church be planned? Through a Church-Wide Planning Conference of lay leaders representing all phases of the work. The superintendent of the church school, presidents of the women's societies and young people's groups, the chairman of official board committees, such as stewardship, evangelism, missions, and finance, the teachers and presidents of the adult Bible classes, with any others charged with responsibility for any part of the church program.

These leaders meet late in June to outline and discuss the work of the year beginning September first. In preparation for the Conference, a letter is sent about May 10, to each of the representatives announcing the date, inviting them to the parsonage, and enclosing for each organization or committee a blank form with the months and the important dates of the Christian year indicated. The outline plans, when prepared, are returned to me that they may be mimeographed and a copy of the composite plans of all the organizations sent one week in advance of the Planning Conference to each leader. Each is asked to study seriously and critically all these plans that they may be enlarged and enriched by the suggestions of all on the conference evening.

From the score of these outlined plans let me select two, which illustrate in detail the planning method: The Services and Sermons, and The Promotion of Interest in Missions.

Anticipating the Services and Sermons

Increasing numbers of ministers choose a central theme about which they organize their ministry of preaching for the year. They feel

that to lead their people thoroughly through some area of Christian truth is more helpful than to cover all phases of that truth. They prefer to visit one country in their sermonic journey through the year instead of becoming breathless globe-trotters.

Last year my central sermonic theme was "God," while next year, 1935-1936, it will be "The Church." This year it is "Christ for Every Life and All of Life." As one studies such a subject certain general divisions naturally suggest themselves. "What Christ Does for Men Today," is answered in part by these seven sermon subjects for the Sundays of Lent: "Christ Forgives Sin," "Christ Redeems Men," "Christ Kindles Hope," "Christ Provides Power," "Christ Reveals God," "Christ Gives Victory," (Palm Sunday), and "Christ Conquers Death," (Easter.) Three sermons in February answer the question, "What Does Christ Expect of Me?" with these stewardship sermons: "All for Christ," "It Is To Share" and "The Lord Hath Need." A study of certain crises in the life of Jesus, such as the temptation, the transfiguration, and the agony in Gethsemane, illustrates those crises through which we today must pass.

These series fit admirably into the sermonic calendar of the Christian year and give a sense of continuity and progress, as well as thoroughness, to one's preaching. Other subjects, such as "The Carpenter of Nazareth" (Labor Sunday), "Christ and Peace" (Armistice Sunday), are selected because they afford the opportunity of voicing the word of Christ on current problems.

With the technique of preparing a sheet for each of the twelve months, listing the chief days of the Christian year, noting the Sundays nearest national holidays, and preparing a folder for each sermon, all of you are already familiar. I always devote the entire week after Children's Day to the planning of the year's services and sermons.

Of course any preaching schedule projected for a twelve-month period must be altered as necessity requires. It must be adjustable, elastic, yet very definite. If one feels moved by the Holy Spirit or some less divine influence to preach on some subject other than the one he has unhurriedly selected the previous June, he may do so. But too much timeliness robs our preaching of timelessness, while extempore selection of themes and short-term preparation of sermons curse with grave weakness much pulpit effort. Too many preachers take the headline of the latest Saturday-night news edition as the spring-board of their sermonic plunge on Sunday morning.

Long-term sermonic planning and preparation, with poems, illustrations, references gleaned from one's daily reading make for a stronger ministry of preaching.

Missions Throughout the Year

The promotion of missionary interest and support is not the easiest of the minister's task in these confused days. The attempt to rethink missions has not, to date, been an unmixed blessing to the missionary movement. While the nerve of missions has not been cut, it has been anæsthetized by laymen's reports and bankers' demands for interest on mortgages.

Yet missions, the soundest of all international movements in this international day, can be made a fascinating and integral part of the affection and sharing of any church, if promoted through intelligent planning and persistent promotion.

Every missionary group, including the women's missionary societies, is represented in the Asbury-First World Service Council. These leaders unitedly study the missionary needs of the church and cooperatively plan a well-rounded program of education, promotion, and sharing.

This year the program, in addition to those of the women's missionary societies, includes the following:

1. Two Sunday morning sermons on missions, one by the minister and the other by a guest speaker, Miss Lucy Wang.
2. Four illustrated missionary sermons on the Philippines, Korea, China, and India. (Next year four home mission themes will be chosen.)
3. A School of Missions called "World Vision Evenings," on the four Wednesday evenings of January. These included a drama, exhibits, speakers, and features furnished by the women's missionary societies, working in hearty and cordial cooperation.
4. The World Vision Missionary Program for the church school, with the following features:
   A. The first Sunday of each month is observed as Missionary Sunday, with worship program and offering devoted to missions through World Service.
   B. A missionary budget is adopted for the church school, with $280.00 as the goal.
   C. Each department of the church school has "adopted" a child or young person, of the average age of the department, in some home or foreign field. Letters from the boy in India or the girl in Chinatown with greetings from the department at Christmas time make missions real by personalizing them.
   D. The mission material in the closely graded lessons is stressed.

Missions, when attractively presented, possess a romantic and heroic appeal that few other causes can claim.

Values in Long-Term Planning

Among the chief values that accrue to the church and minister, who will plan their church year one year in advance through the Church-Wide Planning Conference, are these:

1. The leaders of the varied activities become acquainted with the entire program of the Church. Their interest in and knowledge of church affairs are increased. The Conference is an education in churchmanship.

2. Each lay leader sees his task in terms of twelve months rather than of a single event. He is more likely to take a long view of his responsibility and to prepare more adequately for his department, as he visualizes the needs and opportunities for the year ahead. He will also prepare his program more carefully and thoroughly since his friends are to see it on the evening of the Planning Conference.

3. The work of each phase of the work is enlarged and enriched through cooperative planning.

4. The varied activities are easily synchronized, adjustments being made while the plans are still in the formative stage. The Planning Conference is an ecclesiastical synchro-mesh, making for the noiseless shifting of conflicting dates without the usual attendant chatter.

5. Official Board meetings are much more interesting as the disciplinary and standing committees report both past activities and future plans.

6. The members of the church gain a sense of "Forward Together" as they see the unity and continuity that result from intelligent foresight and unhurried planning.

7. More effective lay participation in carrying the load of administrative detail is secured.

8. Most important of all, the minister is largely freed from the daily distraction of committee meetings and administrative detail that he may spend more time in reading, meditation, and study for his most important task—preaching.

Looking Ahead Five Years

No stain of sovietism, no taint of communism, I assure you, attaches to the Asbury-First Church Five-Year Planning Committee. We are only extending the idea of the Church-Wide Planning Conference across the years culminating in 1940.

Last December the Quarterly Conference created this Five-Year Planning Committee, the duty of whose seven members is to take nine months to study and recommend an unfolding program covering the next five years. They are now making (1) an intensive study of the present organization and activities of Asbury-First Church and of the religious needs of her 1,782 members; (2) a survey of the work and methods of the most successful churches of the United States; (3) an outline of recommendations of emphases, expanding work and goals covering church membership, church school, young people's activities, finance, endowment and many other features, year by year, from 1936 to 1940.

The Committee divided its work among the seven members according to the following sub-divisions: (1) Worship, Membership, Missions; (2) Religious Education; (3) Young People's Activities; (4) Women's Work; (5) Finances and Endowment; (6) Religion in the Home; (7) Social Life and Community Service.

While overlapping occurs and other phases of the life of the church are included, these classifications form a working basis for study.

Five meetings of the Committee have already been held, with remarkable progress already made. The preliminary report will be made to a specially called meeting of the Quarterly Conference in May with the final report at the meeting next September. Never have I seen a group of laymen more keenly interested in and more deeply stirred by the challenge of a worth-while task than are these committee members.

Conclusion

Whatever reflections one may have on the end of an era; whatever may be the shape of things to come; the Christian church will outlive all lesser institutions and survive all passing movements. She will prosper as she plans the Kingdom work and works the Kingdom plan.

Changing Methodism

By Joseph M. M. Gray

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THE subject on which I have been asked to speak is by no means as modern or as revolutionary as it sounds; for few aspects of our generation are likely to be more astonishing than the similarity which we could discover between it and the 18th century in which Methodism began.

Nothing, for instance, more characterizes the present day than the world-wide range of human interests, the world-wide stir of lands and peoples, the struggle for new outlets of national expansion, and the consequent tense atmosphere of possible war. I am not echoing a word made obsolete by the years from 1914-1918. Frankly, we are no longer living in the post-war period. It is now another pre-war period, with world-wide expectancy, preparation, and fear, apparently hurrying on a whirlwind hour as they did twenty years ago. The 18th century was the age of the French and Spanish wars and of the American Revolution. England's armies were fighting in Canada, in New England, the southern seaboard, and the American middle west, and toward the end of the century England was taking South Africa in spite of the Dutch. The voyages of Captain Cook led to English seizure of Australia. England, in a word, ceased to be an Island and became an Empire. Just as the expansion of the Roman Empire gave the early Christians the opportunity of reaching the known world, so this expansion of England gave early Methodism access to two continents and, instead of remaining an English sect, it became a world-wide faith and a world-wide church.

Equally characteristic of the present day is the rapid and portentous change taking place in modern industry: the results of machine production; the supplanting of workmen and working women by machinery, with the consequent social disaster camouflaged as technological unemployment and leading at last to the colossal, actual unemployment of the present hour. But the age of Methodism was the age in which the Industrial Revolution in England began. James Watt manufactured his first steam engine in 1769. In 1791, the very year John Wesley died, another John started something in England. John Horrocks set up in Lancashire the new machinery for spinning and weaving cotton, and changed England from a land of agriculture to a land of factories. With that, of course, came the shift in population from the farms to the towns; the creation of mill-towns and mean streets; child labor, slums, and a worse destitution than the old poverty; while fortunes were made almost overnight. Industrial Revolution it was, "a swift episode of change," someone has called it, "with which neither

statesmen, nor moralists, nor economists were able at first to cope." [1]

And that 18th-Century England in which Methodism rose, and 18th-Century America in which it spread, range alike with revolutionary social ideals as does today. The flames of the American Revolution scattered sparks across the sea to France where, for generations, the Bourbon kings and the social philosophers had been piling materials for a conflagration, and everywhere men went crying Liberty, Equality, Fraternity. The slave trade was arousing tempestuous opposition in two continents. And the very challenge which today is being flung in the face of social privilege as if it were a new adventure was being urged then as the battle cry of a new liberty that pushed its claims into civic, economic and religious relationships alike. It sounds like a political speech in the present campaign to hear a historian describe that period by saying that "The old social structure began to crack and crumble in every joint and corner, and new conditions demanded new adjustments at every turn."

Very naturally, it was a period of religious scepticism; of formalism in worship and of confession of faith disassociated from consistency of life, which reads curiously like a description of 1934-1935. Into that 18th-century mood, so similar to our own today, Methodism fitted with unique and unmistakable effectiveness, not because it was popular but because it was so different from the conduct of religious belief and life maintained by the established and organized religion of the time.

Historic Methodism began as a revolt from conformity and has conformed to its tradition of revolt. It swept through its world in a break from established precedent, and its own precedents of difference have created for it the custom of irregularity. It is a constitution of paradox. It has always been charged with being dogmatic; but, while it has several doctrines, its only dogma is freedom of belief. Criticized as ignorant, it was born in a University and since 1775 has inspired, originated and maintained more institutions of higher learning than any other body. Condemned as narrow, it admits without hesitation members from all other churches that exalt Christ, and dismisses its members to all others without embarrassment. It administers baptism in all forms, joins with the historic episcopate in the laying on of hands, allies itself with Independency through its quarterly conferences and its responsibility of laymen for all licenses to preach; keeps step with Calvinism by its conviction of the providence of God; can sympathize with Rome in its emphasis upon the supernatural character of Redemption, and matches the Quakers' Inner Light with its own Witness of the Spirit. It welcomes the most revolutionary disclosures of science and criticism, for its God is the God of the living, and it remembers the years at the right hand of the Most High, in which truth will prevail. Social propaganda does not frighten it, for, in the very beginning, it joined individual conversion and social reform. Politicians dislike it and it returns the compliment, but they do not awe it; for its sons have ornamented parliaments and sat in presidential chairs; its daughters have married princes, its ambassadors have stood before kings. The march of armies and the menace of governments do not

[1] Methodism in the Modern World, 195.

alarm it, for its mission is to all nations and it knows them to be no more than men. The confusions of mind which darken judgment and deceive hope do not shake its certainties, for its only permanence is readiness to change.

And so we are back where we began, a few minutes ago, at Changing Methodism, with a background which permits us to look without fear of criticism at some possibilities of definite change in the immediate future. And here, however, a new element enters; the one guiding principle in conformity with which any proposed changes must now be made. That is the principle of Church Union. I am not referring simply to the reunion of the branches of American Methodism, or even of world-wide Methodism, though the one is imminent even if the other seems impossible. I am thinking of the union of the dominant and historic Protestant churches of America. The Methodisms are coming together. Congregationalists and Christians have united; and the Disciples will soon join them. Methodists and Presbyterians are exploring the areas of union and the day is hurrying down upon us when all the significant Protestant bodies of America can be and will be united in a common order of faith, organization, and life. It is not enough now that we shall think of obliterating the differences of 1844; we must hereafter think and order, and reorder our thinking, in terms of the common Protestantism which is to be. This involves us in the consideration of changes in three areas of contemporary Methodism.

I

There will be a change, first—I do not mean necessarily first in time, but first in the order of these remarks—in what our fine Methodist phraseology calls our Temporal Economy. Some weeks ago I was in conversation with one of the General Superintendents and we mentioned this Council of Cities and some suggestions which had been made to me as to the nature of my address. I said to the Bishop that I presumed I should be expected to repudiate the Episcopacy; which, however, I have no mind to do. While I recognize the unmistakable trend in Methodism toward a reduction of the scope and stature of the episcopacy, while I have rather slowly reached the conclusion that that trend is not to be halted but, to the contrary, will gather power as it proceeds until our Bishops are at once very much more numerous than now but made responsible for much smaller areas and so pretty much taking the place of our present District Superintendents; while I am eager for the social result in Protestantism which is expected to follow, I do not find myself heartily in favor of the trend itself. Personally I am on the side, if not of the angels, at least of the old episcopacy which created, because it so exercised, and, for the most part, exercised wisely the functions of responsibility which have given it the reputation of autocracy. Old Samuel Rutherford wrote once, "Since we must have a devil to hold the saints waking, I wish a cumbersome devil, rather than a secure and sleeping one." And believing, as I do, that the days of Methodist aggressiveness and expansion and power were the days when it went marching to the command and counsel of strong bishops who administered with authority, I am for the dan-

gers of tyranny which can always be borne as against those of temerity which can not always be survived. But the times do not see things as I do. That Episcopacy and that old organization were created by and for a pioneering period which is now gone forever; and the episcopacy is changing and will be greatly modified, must be greatly modified to make possible that Protestant union which the relentless facts of life and experience shout at us must be speedily achieved if Protestantism is not to disintegrate amid the centrifugal forces and consuming acids of a very closely articulated and practical society. A man who prophesies can claim no higher intelligence quotient than that of a first-rate moron; but even so, any knowledge of history will disclose the fact that the path to Protestant union is that of responsible and narrowed administration in temporal concerns, coordinated with those personal and congregational freedoms in spiritual and intellectual and social life which, however real they may have been within our economy, have been concealed by our history and the tradition so firmly fixed in the minds of other communions by the rigorous practices of our former years.

Methodism tomorrow must fit into Protestant union or perish. A modern world will demand it. I have taken pains to say, on more than one occasion elsewhere, men will not reorganize their industrial machinery so as to prevent waste and preclude unemployment, and at the same time allow the loftier areas of common interest to be cluttered with duplicating institutions. A society that regulates its railroads, controls its banks, and determines the number of automobiles by the needs of the market, will not longer permit rugged individualism to continue its waste of church buildings, equipment, and budget expenses, in order to commemorate historical differences of mind which have no relation to present usefulness or experience.

Of course no legislation, no laymen's committee, no reorganization can cancel dear and historic traditions of faith. Russia can liquidate the churches but it cannot repeal history. Neither Washington nor Wall Street nor a General Conference can erase Bothwell Brig or Aldersgate Street from the annals and affections of men. Discriminating and precious loyalties will still sustain distinctive attitudes and feelings toward creed and sacrament. The heritage of beliefs for which brave men and women have died will continue to enrich contemporary understanding with the significance of a great past. But these personal discriminations, these divergent traditions, will be realized as the diverse but common heritage of the Christian community, no longer separate possessions of different groups. And whatever office, officer, or function which deters Protestant union, no matter how nobly it has served our separated progress in the past, must be readjusted, however drastically, so as to make union at once more desirable and more effective.

It is, as one man sees it, by this way of local administration in temporal affairs combined with individual and congregational freedom in spiritual and intellectual and missionary adventure; by this way of Protestant union and the reduction of duplicating and unnecessary instruments, that we shall be delivered from the bondage of church debts and prevent our children from the folly which has almost en-

gulfed us. It is extremely difficult for carnal minds to identify the Body of the First Chapter of Ephesians, or even John Wesley's "company of men having the form and seeking the power of godliness," with a body of frantic trustees unable to pay the interest on their mortgage; and Save-the-Sanctuary days, sublime as is the purpose behind them, to the extent that they are necessary, are indictments of the religious conventionality which permitted the sanctuaries to be so endangered. Look out across our Methodism today and see from coast to coast the churches face to face with the courts; see the attorneys in a thousand offices gathering together their papers for attacks upon a thousand societies whose financial standing has been lost and whose honor is impugned; see the difference between the face value of Methodist bonds and the price at which they can be bought; and, if you have courage enough, contrast all that with the vision of the church as once it was in the mind of God! In the mind of God, who sees our missionary work crippled, almost fatally; our recalled missionaries breaking their hearts at home while they look with spiritual anguish at defeated hopes across the sea; and a world of rising nationalism, renascent paganism, spreading atheism, sneering triumphantly at this actual church whose magnificent and crusading passion has succumbed to the paralysis of debt.

II

I have come, recently, from a meeting of the committee which the General Conference ordered the World Service Commission to appoint for the presentation to the next General Conference of a program of organization and conduct of the benevolence interests during the quadrennium to follow. It coincides to some extent with the special Commission on the Revision of Supervisional Agencies which the last General Conference set up. It has had the advantage, however, of some ten years of practice, having first been ordered when the World Service Commission was organized in 1924. Having had place on both the World Service Commission and this special committee during these ten years, I am not ignorant of the proposals for the reorganization of the Boards, or of the various suggested mergers, redistributions and what-not which are now engaging the attention of the ecclesiastical saints. It would be more or less improper, I presume, for me to discuss them; taking for granted—a fairly large order—that I could discuss them profitably. But there is another area of our modern Methodism in which changes have been taking place and in which more sound and productive changes, and changes that have a right within our Christian philosophy, must be made. That is the area of our social conduct of religion.

There is an increasing hue and cry, both within the church and without, in respect of the church's attitude and activities with regard to social morality, social justice, industrial reform, political regeneration and the like. On the one hand conferences of all kinds pass resolutions which aggravate the conservatives, amuse the radicals, and please the Christian Century; and on the other, all sorts of lewd fellows of a practical sort point to the resolutions and sneer that the churches never do anything more. What both the impassioned resolvers and the cynical

sneerers alike overlook is the fact that the church and the churches have no machinery through which to make their resolutions effective. We have in our official boards all sorts of committees—a Committee on Temperance, on Foreign Missions, on the *Advocate,* on Music, and the like, but there is no committee which can take actual hold of a local situation in which the church's Christian ideals and sympathies and convictions can be practically applied. During a protracted strike in Detroit among the die makers and automobile body makers I learned with something of dismay that the church of which I was the minister could not influence the situation because it had no implement for the occasion. In conversation with a state labor leader I remarked that, as churchmen, we were helpless, not for lack of social interest, but for lack of implementation. "I could go in and out of those striking crowds," I said, "but I couldn't actually do anything no matter how much I wanted to." "Yes," he replied, "and if they knew you were from the church they would probably throw you out on your head." That wasn't true; for those same strikers came to a church group and asked, not for help in settling the strike, but for help in getting food for their families. Otherwise the church was helpless in a great social emergency in its very parish. It was like a man at a fire with no hose or chemicals or tools of any kind, but a basket for carrying away the ashes. I appointed an unofficial committee which the official Board later endorsed as its representative, and that committee gave itself to study and conference looking toward the creation of local machinery for dealing with local social situations such as might thus arise.

But no purely voluntary, unofficial implementation is enough. The Methodist Episcopal Church, with its magnificent record of progress in social opinion and conscience, must go farther and create the machinery by which its conscience and opinion can go beyond the oratorical areas of resolution and speech, and take actual hold upon concrete social occasions.

That sounds easy, simple, Christian and what-have-you? but it brings us face to face with one of the reasons why we cannot and ought not to get that machinery now and why, if we had it, we would be more helpless than we are without it, unless there came a distinct and recognizable change in the conception of the church quite different from that which has developed in recent years in many pulpits. Because that sort of implementation, that sort of invasion of the social field, depends for its usefulness upon the utterly impartial position of the church in respect of social organizations and political theory, and upon the utter confidence of society at large in its impartiality and its moral purposes. It has not the confidence of society now because society does not believe in its impartiality. On the one hand are pulpits and resolvers declaring themselves bravely for the *status quo*; on the other are pulpits and resolvers vociferous for the status queer. Here are the prophets of day after tomorrow damning the church for being identified with the old social order, but mortgaging it to the same mistake by arguing that it shall commit itself to another, though different social order. Here are the prophets of yesterday eloquent for things as they are, forgetting that they became what they are by becoming different from just as traditional things that used to be. Here are quite a num-

ber of young men and women, in advantageous positions salaried by the church, who are misusing their positions in church leadership and church literature to educate our young people in socialism; and neither labor nor capital want socialism, and thousands of men are turning away from the church because it speaks to them with the voice, no longer of eternity, but of the newspaper, the legislature, and the political controversies of time. "But we want socialism," these young men and women answer, "we believe it is the next step in a just and righteous social order." They have a right to want it; they have a right to believe in it, but as Bishop McDowell said to me a few weeks ago, "there is great need among many preachers and in many pulpits for a right conception of what constitutes the gospel."

Some Methodists believe in homeopathy and in the destruction of mosquitoes by the use of kerosene; but they do not make those beliefs the educational mission of the church. I have been, for thirty years and more, a black, unreconstructed Republican, giving my complete sympathy to old Joe Cannon's remark at the beginning of the Wilson administration. "Talk about the Democrats governing this country! Why, it's all we Republicans can do!" But it would have been a betrayal of my commission to preach the gospel of Christ if I had made my pulpit or pen, within the church, a servant of Republican policies. John Wesley's father had a curate who in every sermon, no matter what the subject or occasion, emphasized the necessity of making a will, which, wise and proper as it is, is not, however, a vital element of the gospel. The business of the church does not lie with the technical organization of political and industrial society. It lies with the moral goals which must be sought through any technical organization. I know very well that it cannot create the right kind of a social order by illumining the moral ends which the right kind of social order must achieve, but it can so illumine them and so illustrate them in its own corporate life, that other agencies—government, society, or both together—will supply the effective implementation and secure the right ends. The church has been and is fiercely criticized, properly criticized, and has been rendered socially impotent because of its identification with the present economic system; and these ardent prophets against whom I protest are but calling upon it to repeat the same old sins by trying to identify it with a new specific and disputed social order.

We are going to have a new social order; make no mistake about that. But it will not be the product of panic nor the creation of an emergency. This is not the first time that enthusiasts with no historical knowledge have thought that the end of an old world was coming over night. I know the passionate and earnest fears of men. I read a letter from England the other day, and in it the writer wrote to an American friend: "If you see, within the next ten years, not a constitutional government left in Europe except our own, if you see Europe returning to the dark ages . . . will you take us all in?" That is the temper of the time; but that letter was written by Florence Nightingale in 1852. We are going to have a new social order built, not upon panic-stricken expediencies, but upon moral character; and while the churchmen in their social relationships must be shaping the new forms, in their office and responsibility as churchmen they must be concerned

with those eternal moralities which must sustain all forms; and the church must lift itself like an impregnable domain of eternity in the midst of time. It cannot do that if it is identified with, dependent upon, its contemporary social order. It must be in but not of its economic and political world; and there must come great reconstructions in the thinking of some Methodists, there must be exercised grave and precise discriminations and perhaps some remolding of the forms in which heretofore we have had great hopes, if our church is not to be discredited as a spiritual power.

Fifteen hundred years ago that old Latin civilization was going down amid the onset of the barbarians from without and the acids of its own feebleness within. Literature had grown flat and barren; art was decayed; society hopeless; government decrepit and a failure; the social and political organizations of the past were breaking down. But the church was there, and James Bryce's words have a significance for today which makes them eloquent. "When," he wrote, "in the fifth century the horizon grew black with clouds of ruin, those who watched with despair or apathy the approach of irresistible foes, fled for comfort to the shrine of a religion which even those foes revered." For that was a time, before churchmen had claimed temporal power; and the church was an order of the eternal independent of the particular systems by which it was surrounded. The panic of today, to the contrary, is because we are coming to see so clearly the sinister implication of Paul Hutchinson's question of four or five years ago. How can the church survive the destruction of the social order with which it is identified? To reply that it must identify itself with another social order is an answer not of progress but of despair. The church must be reestablished and reformed to remain independent of all social orders and thus impartially passing judgment upon, illumining ideals for whatever social order shall for its little time prevail.

III

And again, this changing Methodism of ours must rewrite its statement of faith. It must reexpress its theology. Which is one of the enterprises on which it is very difficult to get good men to agree. James G. Blaine used to quote an old Scotchman of argumentative tendencies in religion who defended himself by saying, "I meddle only with the things o' God which I cannot change, rather than with the things o' man where I might do harm." It is quite true that we cannot change the things of God; but it is not unreasonable that we can clarify our thoughts about him; and theology, of which so many Methodists are afraid, is but the Greek, as Archbishop Temple said, for thinking about God. Dr. Justin Roe Nixon has a striking illustration which I borrow gladly just now. He likens the theology of the churches to an abandoned bridge, with the approach on one side intact but with the road on the other side gone, while a new concrete highway, twelve feet below the older level, leaves the bridge quite sound but hanging in the air. And there are theologies, he says, like that. "They still stand in apparent logical perfection, but the spiritual traffic of the new age does not use them, for they, too, lead nowhere." And when you remember

that the 25 Articles of Religion in the front of the Discipline constitute the only statement of our essential faith that we have, does not that illustration apply? Now we cannot change the 25 Articles of Religion; but I submit that we should have beside it, like a new traffic way beside a stately bridge no longer used but rich with historic traditions and values, a new statement of faith in which the rights of the progressive mind, the enrichments of the scientific spirit and its achievements, the fruits of the new social passion, and the gains of scholarship should all find expression.

It is, I think, an utterly unsound position to protest that this is not a theological age. There is in every serious mind a theology though it may be unnamed and even unrecognized; what Dr. Cadman somewhere calls "the rudimentary theology that cleaves to conscience and life." But the church today has no right to leave it merely rudimentary; and I dare say that fundamental to the spiritual confusion and uncertainty in the areas of religion and religious thinking today is the church's failure, the pulpit's failure, to keep its membership alive to the implications of their faith and the meanings of their experience, by the constant interpretation of faith and experience in the vivid, familiar vocabulary of the time.

I have been preaching hither and yon during the past fourteen months, in churches of various denominations and of all sorts of eminence and lack of it; and one of the saddest of my discoveries is the number of home-made creeds which have been introduced by various ministers to take the place of the Apostles' Creed or an abbreviation of the Nicene in the more or less elaborate order of service. I have every sympathy with the attempt to give modern congregations an understanding of Christian doctrine; but as one to whom literature has meaning, and style is an outward sign of inward grace, these statements, for the most part, are trials of spirit. They have the same effect as if the organist had jazzed the *Hallelujah Chorus* or the preacher had turned the Beatitudes into George Ade's slang. The magnificent literature of the Bible speaks—no one knows to what extent—through the appropriate magnificence of its literary style, it illustrates the truth that "there are some words so steeped in history, so colored with magnificent associations, so resonant of the music of humanity, that one has only to utter them, and the ear of the listener is flooded with the sound." And though the metaphysics behind the great creeds no longer commands assent, the sublime march and music of their phraseologies subdue the soul to reverence for the reality to which, sixteen hundred years ago, devout and daring minds were paying tribute. "I believe in God the Father Almighty, Maker of heaven and earth . . . I believe in the Holy Ghost; the Holy Catholic Church, the Communion of Saints." Or the robust magnificence of Nicea: "One Lord Jesus Christ, the only Begotten Son of God, Begotten of the Father before all worlds; God of God, Light of Light, Very God of Very God; Begotten, not made, Being of one substance with the Father; By whom all things were made."

I am arguing for a restatement of the faith, but any restatement of Christian faith must move in lofty measures of magnificence and beauty if it is to serve a church which has ever looked to these august

confessions for the phrasing of its beliefs. It is not for any preacher lightly and alone to accomplish, as he prepares a bulletin for the next Sunday. It will require the profoundest students of the past, the most devout spirits of the present, minds most sensitive to the glorious content of our English speech, to the color and music of great words saturated with human experience and selected with precision. It will require minds that are at home in this confused and disordered generation, but who see it upon the background of nineteen robust and confident centuries, while they appreciate the beckoning and adventurous future which lies ahead of us. It will require minds familiar with the clearly won conquests of science and the inexorable obligations which social insight has discovered pressing hard upon the reality of religion.

Nor is it any answer to reply that the confusions of our age make such a statement impossible; that this is not a theological generation; that we must wait for the return of quieter and more comfortable times. No theology which only quiet and comfortable times can produce will come soon enough to save a generation swept by tempest and bewildered by the clouds. Hammocks are no good in a hurricane. It is because we are tempest driven that we need a theology to outride the tempest. It was so that we got the theologies we have. The creed makers, the men of the fourth century, as Silvester Horne put it, forged their faith at the center of the storm. So must we; and a bewildered Methodism waits the hour when, in the language of the present, its theology shall again declare the immemorial faith on which it may renew its march through an unbelieving but wistful world.

And this is more important than might appear at first thought, as we face the political uncertainties of the day, the ominous threat around the world, of a collapsing civilization. Guglielmo Ferrero, that preeminent Italian historian, reminded us a few years ago that in the black centuries of Europe which preceded the modern world, theology was the only form of culture which survived while all the others were in ruin; and that it was theology which saved Europe from plunging back into barbarism. "It was in the intellectual discipline which had been preserved by dogma all through the great chaos of the Middle Ages that little by little Europe found again that principle of authority which the Empire had sought in vain and which once more made it possible to reconstitute strong and stable governments." Is not the one most significant search of society today, in Europe, in Asia, in America, the search for the principle of authority by which to reconstitute strong and stable governments? In the light of the past an obsolete theology, a theology tacit but unexpressed, a theology expressed in such provincial and inadequate forms that only provincial and disconnected groups of Christians phrase it, is an apostasy before God and a betrayal of the struggling and tragic world of men.

IV

And this changing Methodism must revise its traditional ideas of evangelism; rather, it must return to the robust intellectual and social bases upon which every permanently significant evangelistic movement

has arisen. We are talked at on every side by earnest Methodists who remind us of what Principal Jacks called the lost radiance of religion, and who summon us to go back to an evangelism of the heart. A few weeks ago I heard a fairly eminent minister in an able address urge an audience to think religion through, and then insisted that we must cultivate the old emotional experience. Then, having left a large company of sincere people quite sure that the two were mutually exclusive alternatives, he drew the only Amens of the evening by charging that the present dearth of religious power was due to the emphasis in recent years upon intellectuality.

When you have sifted all that you will discover an unfortunate amount of innocent but fatal untruth. Perhaps the most powerful of the reasons for our generation's loss of religious radiance and passion is the fact that the generation before ours, the generation in which the professional evangelist and the revival pulpit were at their peak, was swept with religious emotion which was unsupported by sound and accurate thought. For in religion, emotion which is not the spontaneous flowering of significant and transforming thought is dangerous.

Every revival movement of permanent and socially reconstructive value has been evoked by the preaching of some definite theological doctrine; and whatever productive experience or expression has accompanied it, has been the consequence of personal conviction in respect of that doctrine and an intelligent appropriation of its personal implications and imperatives. Dwight L. Moody came preaching the love of God in the light of human sin; a proclamation which gathered peculiar forcefulness and appeal because of the evangelism of Charles G. Finney which had preceded him. Finney preached the august magnificence of the divine Law and the impotence of men before it except for the provisions of Redemption. That evangel was itself a relief and reaction from the Great Awakening and its continuing effects down the years, since Jonathan Edwards had preached with such tremendous power the awful sovereignty of God. Whitefield joined Calvinism's divine and awful sovereignty with the winsomeness of a knowable salvation; and the Wesleys swept through England and the 18th century proclaiming, to the conversion of hundreds of thousands, the Witness of the Spirit.

Modern evangelism has done little if anything of the kind. Its pulpit themes for the most part have been detached items of contemporary interest; echoes of old beliefs declaimed with a dogmatism made to do duty for reasonable exposition; fragmentary admonitions of disconnected ethical duties unauthenticated by theological insights. Seldom if ever in recent years has evangelistic preaching articulated some grand, commanding truth of eternal significance. What the earnest advocates of a religion of the heart forget is that the factors of belief and experience by which the heart can be thrilled must first be distinguished by the mind; and where the mind refuses to distinguish, or accepts without inquisition, the feeling which blossoms in easy happiness is likely to wither in the face of difficult ethical demands. Methodism must be done with what Dr. Buttrick has called "the fussiness of meetings and methods while the world is in flames"; it must seize upon and declare with new and recreative certainty the one sublime,

denied, incredible and necessary doctrine, the reality and presence of an adequate God.

James Russell Lowell once said that some people have the ideas of God "fattened out of them," and we know that many people of our time have had the idea of God famished out of them by the impoverishments of contemporary life, its meaningless tragedies of war and wickedness, and the moral indifference of events. A German burgomaster once wrote Voltaire to ask him in confidence "whether there is a God or not," and multitudes today, in the church and out, are asking, though it be only their own souls, that same question. It is the one question that haunts all minds today; the one certainty for lack of which a world is drifting. Changing Methodism must return to a noble preaching of the reality and accessibility of God, letting most of the multitudinous but minor pulpit interests go by, for only a Christlike God, to use Stanley Jones' phrase, can stand the strain of these straining and stressful days. Once upon a time Methodism was a synonym for joy; and Methodists, for all their austerity, were like Samuel Rutherford, on the laughing side of the world. There's little laughter among us now, for the old joy of the Lord has faded. No evangelistic technics, no social gospels, no current topics girt round with ritual and welcomed by crowded pews will bring it back. It springs from one source only. "When I knew that there was a God," said famous old Rabbi Duncan, of Edinburgh, "I danced upon the brig o' Dee with delight." Changing Methodism, with all its legitimate but lesser interest must give itself preeminently to the recapture of its own certainty of God, and its evangelism must recreate that certainty in a questioning and cynical world, the certainty of Him in whose presence is fulness of joy.

Shall We Propagandize for Education?

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THE greatest immediate need of Christian education in our parishes is for an activity which is not strictly education. It is straight propaganda—persuading, evangelizing for Christian education as a process in the church's work. Almost every difficulty, whether of leadership personnel, pupil preparation, parental cooperation, financial support, curriculum, housing, equipment, or supervision, has its ground in the prevailing low esteem in which Christian education is still held by the mass of our people. The reason for their failure to appreciate the central place of education as a Christianizing process is their inability to understand it. The responsibility for some of it must lie at the doors of religious educators, for we have unwittingly adopted a new language, or jargon, combined with scraps of technical expressions from sociology, psychology and secular education. However, the times are so critical, so pregnant with danger to individual life and to the life of society that we should not fail to take whatever steps may be necessary quickly to change the attitude of our people, both in the pulpit and the pews.

Consider a few inevitable results of the lack of Christian religious educational consciousness:

(1) *Poor teaching personnel.* Teachers soon discover, if they do not know it when they begin, that their work is not greatly appreciated. They are usually recruited in the first place by overpersuasion on the part of their pastor or church school superintendent. They feel they are doing the church a favor to teach at all. Some of them, in consequence, hold their task lightly, give little time and thought to preparation, and drift along in a routine, perfunctory way, until something more interesting takes them out of church school teaching altogether. Others, who take the task a little more seriously because it is a job that "somebody must do," find once they are in it that teaching is much more difficult than they supposed even when they have made careful preparation. They find children or young people are no more appreciative of their efforts than are the officers or parents and the rest of the parish. The teachers check up on what they have taught the week before and find little of it is remembered. More discouraging still, they discern little change in conduct and behavior in their pupils. The more sensitive, intelligent ones feel unhappy about the futility of their efforts. Now, if, while they are in this mood, the superintendent or pastor or other supervisor makes a suggestion for the improvement of their work which seems to imply a criticism, these teachers become more deeply discouraged and may resign. One of my chief concerns in supervisory

visits to churches is to bring about a discontent with poor methods and at the same time not cause the resignation of the most sensitive and intelligent teachers on the church school staff. It seems that the more phlegmatic, unambitious teachers, who "never would be missed," won't get offended to the point of resignation. Therefore, the church whose general educational consciousness is low, is likely to be left with the least sensitive and the least competent personnel.

(2) *Little support from the homes.* Home support and cooperation is essential to good work in any school. It is the duty of the church school teacher to make the contact with the parents which assures this home cooperation. But the teacher with low standards and low morale is hardly in the mood to approach parents with suggestions as to Christianizing the lives of their children. The average church school teacher in our parishes doesn't even attempt regular visitation of the parents or the children. Out of one hundred and sixty-eight hours of a child's life each week, only one or two are devoted to that activity which we pretend to believe is most important in determining the child's life in time and eternity. That short church school period needs every assistance it can get from homes. Complaints are made about indifferent homes when no effective effort has been made to acquaint the homes with what the churches are doing with their children.

(3) *Pupil indifference.* Children and young people catch from their leaders the attitude of disrespect or low regard. The values of children almost invariably come by unconscious assimilation from adult values which surround them. A little girl on her way to Sunday school fifteen minutes late was asked why she didn't hurry. She said, "This is not like day school. It doesn't matter if we are late to Sunday school." Tardiness and frequent absence as well as listlessness and inattention while they are there, grow out of their catching the attitudes of the adults that surround them in the church school, in the home, and in the community.

(4) *Inadequate support of religious education in the church budget.* A pastor with a salary of $7,500 a year and a house asked me to name from my students a director of religious education at $1,500 a year without a house. He wanted a man with college and seminary training and some graduate work in education. This ratio of importance of more than five to one between preaching and teaching is indicative of a low religious educational consciousness among our pastors as well as among our officials. I know churches who spend more money for their quartette choir (of doubtful value anyhow in the Christianization of lives) than they will for the Christian education program of the entire parish.

(5) *The separation of the church school from the church.* A lack of religious education consciousness in the whole parish sometimes leads the intelligent teachers in a church school to feel out of sympathy with the general drive of the parish. Many of them walk out after Sunday school without attending the morning worship service. The effect upon the children and young people is to discourage their attendance at public worship. Public worship is an irreplaceable part of the Christianizing of life, and as both the children and the teachers need it, the effect of this rift between the church school teachers and

the rest of the parish is bad. I have no excuse to offer for this attitude on the part of teachers. They belong in the morning worship service unless they are required as teachers of the younger children in the extended session which sometimes runs through the worship hour. The pastor, the officers, and the regular church folk must bear their share of the responsibility for this lack of sympathy.

What attitude toward Christian education do we desire?

What we must have is an awareness on the part of the church of the forming and transforming power of religion and the desirability of organizing the church for the construction and reconstruction of life to its highest potentiality, that the transformed persons may work effectively to transform society into Christ's Kingdom of Love. Under whatever name this awareness may be recognized, it is the Christian religious educational consciousness of which we have been speaking and of which our churches stand in desperate need. Our people must be persuaded that Christian education is simply the process side of the main business of the church. Never before in any country or civilization has education had laid upon it such a heavy load of responsibility as is laid upon it today in America. Education is expected to produce results in human welfare, to produce them quickly, and to produce them under greatly reduced budgets, with a discouraged and bewildered personnel who have no consistent, widely held philosophy of education, and no unified philosophy of life. The church, of course, is only one of many Christianizing institutions, and not the chief one. Research has shown that the home far outranks the church school in the inculcation of moral attitudes in school children, that the public schools are second to the homes, that the movies are not far behind the schools, that the radio is looming ever larger as an educational factor, and that even the playgrounds and the streets play a greater part in the formation of basic attitudes than does the program of the church school. Our church schools are not working in a vacuum. They try in vain to inculcate ethical ideals in the midst of a society which has elevated to prominence men who have brazenly flouted ethical principles to their own financial advantage.

There are some changes in our social organization which can be accomplished only by governmental action, and education will have only the most indirect relation thereto. Still more important for the church is the use of persuasion or evangelizing in the broad sense of that term, a rapid stepping up of individual education to rather quick conversions in order that more just and humane laws shall have the whole-hearted support of men of good will. We have need also today of mass persuasions of the type resembling psychologically the mass movements and the religious revivals which have at times changed the attitudes and values of a large number of people in a relatively short time. History is full of illustrations, and I need only remind you of the Wesleyan revival of the eighteenth century, and the wholesale and enthusiastic surrender to Hitler of the German youth of the last two or three years. We must have a revival which embraces in its

scope the reconstruction of society that we may have a setting in which individuals can be Christianized. Under the classification of persuasion comes the much-discussed process of indoctrination or propaganda.

The word propaganda, originally a name for the inculcation of ideas, has come through the usage of educators to a more limited and sometimes rather sinister meaning. In education, strictly speaking, the educator seeks to guide the growing or reconstructing of the pupil. In propagandizing he seeks to mold as a potter does clay the learners or propagandized in accordance with the purposes of the propagandist. Propaganda means the transmission from one person or set of persons of their ideas or the ideas they want inculcated, regardless of whether these ideas are completely understood or whether the motives of the propagandizers are known to the propagandized. Propaganda, therefore, tends to slip over into untruthfulness by reason of its omissions and the distortions of over-emphasis even when it does not deliberately mis-state. War propaganda may be cited as an illustration. The propagandizers may be primarily interested, for example, in the making of profits from the manufacture and sale of munitions. The propaganda material may be certain facts or allegations about a supposed enemy. The motives aroused in the minds of the propagandized for embracing the propaganda will be some form of *their* self-interest, such as better business, protection of their homes from invasion, or the more idealistic one of "making the world safe" for something or other. Professor Raymond Dodge says, "Propaganda is the art of making up the other man's mind for him." [1] That is, all propaganda, from its very nature, is partisan. Education is non-partisan. It involves a change in the educated, whether through new ideas, new attitudes, or even new ideals; but in democratic, creative education teacher and pupil move together as political and social equals in a quest for truth and in the realization of outcomes in their personalities. The two are close, and they overlap, with a broad twilight zone between them through which runs no easily defined line of demarcation. There is something to be said for the distinction between the two, however, even though the line between them is vague and shifting. Propaganda is faster in action. It leads to education, to reconstruction of the persons at whom it is directed. It may be part of education, though many educators would differ at this point. But its main characteristic is that it starts out from a center from which ideas are disseminated in whatever ways will most quickly insure their inculcation in the propagandized. Usually the propagandists are very sensitive to the use of the word. They prefer to call it education. A Board of Foreign Missions usually resents having its materials called propaganda and insists on the phrase "missionary education." But missionary education, as educators usually conceive it, would be the making of Christians world-minded through legitimate Christian motives of love for other peoples and desire to share with them what Christians have found really helpful in their Christian beliefs and practices. Real missionary education would involve the democratic process of re-thinking missions on the part of all concerned.

[1] Dodge, Professor Raymond, *Religious Education*, October, 1920, pp. 240-252.

Education alone cannot hope to compete with propaganda in times when quick action is required. Brief question-begging slogans, easily comprehended perhaps because over-simplified, emotion-arousing and action-producing are more than a match for the slower, sounder educational processes. The way to meet propaganda is with counter-propaganda and propaganda to immunize people against the opposing propaganda. But the propaganda to be effective permanently must be preceded by education, undergirded by education, and followed by education, or its effectiveness wears out.

The Christian education for which we must propagandize in these days must be of the following types:

(1) *Its aims must be social rather than mainly individualistic.* This will be hard to accomplish, because it goes against our pioneer tradition and against the interests of those who hold the wealth and power, and therefore the avenues of propaganda and education. But the best intelligence of us all is required to help make the individual more social-minded. The lust for possession and the lust for power must be replaced by the joy of service in the creation of a new brotherhood. Religion will have to be called in to help us learn the pragmatic reality of Jesus' principle that only as a man loses his life in a cause greater than himself and dearer than his life, does he really find his most abundant life.

(2) *It must be democratic rather than autocratic.* Pupils must be encouraged in a quest for truth which starts at the point of their own needs. Dictation of ready-made adult views if unquestioningly assimilated by the learner will never meet the needs of a time like ours. The method of education in the church must be democratic if we are to help prepare people for Christian living in a democratic state.

(3) *It should be mainly creative as over against merely transmissive.* The older transmissive education had the commendable aim of seeking to pass on the spiritual heritage of the race. We cannot be entirely unsympathetic with this principle as long as it is carried out by processes which make use of the learner's initiative, his own interests, his present life situation, his needs. An intelligent use of the life situation approach encouraging creativity on the part of the pupil may actually result in his gaining a larger body of the spiritual heritage of the race than if it were simply handed down to him to be mastered, merely because it represents what the teacher and the institution think are good for him.

(4) *It must be character- and personality-building rather than merely knowledge- and skill-building.* The institution which claims to carry out its Master's principle of bringing abundant life can never leave from its purpose the achievement of an integrated personality, a well-adjusted emotional life, which shall result in a greater sense of peace within, the consequent release of power for work, the achievement of poise in the face of situations whether adverse or over-fortunate. This mental hygienic side of our work, particularly in these days, needs greater rather than less emphasis.

(5) *It must be active and participative rather than mainly ideational.* This grows out of the basic educational philosophy that we learn by experience. We learn to love by loving, to be generous not

by reading more books on stewardship but by giving, to be kindly not by the exhortation of superiors but by being kind, and even to know the sense of the presence of God by the practice of it.

Eighteen years ago I took a course in automotive dynamics. I learned about differential and all its bewildering and interesting intricacies, about spring suspension, ignition, lubrication, carburation, and the like. I answered all the questions on the examination and passed it with a high grade. I have the certificate at home signed by the Secretary of War saying that I am a certified instructor of automotive dynamics—but I couldn't drive a car. Every day religious living is more like driving a car than studying automotive dynamics. It is a set of skills, not a set of opinions. Private religious living and corporate worship are both fine arts, and fine arts require for their mastery practice. After I had almost forgotten my course in automotive dynamics, I got a second-hand car and the man taught me to drive. I sat in the driver's seat and he made me do everything under his correction, guidance, and suggestion. Now, I can be riding along the Merrick Road in Long Island thinking about a church in Patchogue, about old friends there, and about their curriculum. I may interrupt my thoughts to see that my car has come to a stop. I glance down at the road and see a white line marked "Stop." If I become aware of myself I realize that out of the tail of my eye the green light has changed to red. My muscles have gone through the intricate movements which once required so much tense and concentrated attention, and the car has quietly rolled to a stop without interfering with my thoughts about the church at Patchogue. Is not Christian living learned in a similar way? I wonder if Saint Paul did not have some such thing in mind when he said, "No longer I live. Christ lives in me. For me to live is Christ." Through years in all sorts of circumstances and conditions he had practiced the Christian response to the realities of life until it had become second nature. He had learned in whatsoever state he was to incarnate Christ, as Christ had incarnated God.

(6) *Adult educating rather than merely child and youth educating.* I would not take one ounce of emphasis away from our present children's work or youth work, but I would add tons on the adult side. The home is the best educational institution, particularly in religion. It is the best laboratory for experimentation in Christian living, cooperativeness, courtesy, kindness, forebearance, patience, and sacrificial love. The home has the child when no other impressions have been made on the nervous system, when he is most impressionable to attitudes and moods and the acquisition of habits both mental and physical. He is "like wax to receive and marble to retain" impressions. Furthermore, since the most effective means of learning is from the pupil's point of view unconscious imitation, and from the teacher's point of view suggestion rather than indoctrination, the home is a great teaching institution. It is unspoken teaching. It has unrecognized attitudes. Its very atmosphere can do what no other institution is set up to accomplish. May I say that we need every type of adult education, but particularly parent training. This should not be confined to classes put on within the walls of the church. These classes get the people who need the help least. The classes need to be supplemented with the in-

dividual approach to the parents through the homes themselves that counsel may be given the homemakers on the problems of their own lives as adult members of the home, and their functions as parents and Christian educators.

In the New York East Conference now we have begun a series of conferences for Business Men on "Can Christian Principles Be Applied to Modern Business?" Our preachers are apt to assume that when they have proclaimed the social gospel its principles are operating in the lives of their laymen. Education takes place around points of issue, tension, concern, or need. Right now, one of the best points at which to Christianize the lives of business men is the economic situation.

I have just come from a Youth Conference where for three days we were considering "Christian Youth Building a New World." I cannot help feel that youth will never build a new world because by the time they have learned what it is all about, they won't be youth any longer. Reconstructing society is an adult job, and calls for continuous adult education.

If we do not make haste with some sensible adult education, there may not be any world left worth living in. Let us not forget that one of the major educational processes is participation. "When groups of adults are working together to do something about something—there is the essence of adult education. Community planning and adult education become one in objective and in method." [1]

I turn now to the "how" side of our propaganda for Christian education.

How shall we develop a religious educational consciousness in a local church?

A. *By creating a sense of need for transformation and growth* in the life of each individual, and of reconstruction of the social order.

1. Through making individuals aware of their own deviation from Christian standards by various devices like questionnaires and study sheets which would reveal to them the values and limitations of their present objectives and procedures.

2. Through the presentation of the facts about the life of today, such as evidences of sin, unhappiness, defeatism, low standards of living, etc., which reveal the need of vital religion in life.

3. Through the "demonstration" on the part of the leaders of such effective living as will lead to the desire to gain their secret of it.

4. Through watching sensitively for special issues and crises in the lives of individuals (such as loss of position, sickness, marriage, a birth or death in the family) as avenues of approach; and also being keenly alert to casual opportunities afforded in ordinary social contacts.

5. By presentation of the critical situations in the community, the nation, and the world which call for the application of Christian principles, Christian standards, Christian methods, and the Christian dynamic of living faith, i. e., outbreaks of crime or immorality in the neighborhood, strikes, impending legislation affecting peace, social security, and social justice.

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[1] Dimock, Hedley S., *Can We Educate for Leisure?* Religious Education, April, 1934.

B. *By helping persons to realize that the necessary transformation* and growth is a process, and that, therefore, the whole church should be organized for the purpose of the construction and reconstruction of life. This broader concept of the educational function of the church may be developed through the following means:

1. Addresses by the pastor in which the teaching ministry of the church is emphasized. Educational projects of the church school might be explained. Missionary education, temperance education, and peace education should perhaps receive special attention from the pulpit because these phases of Christian education have in the past been left so much to special days and specially interested groups.
2. Insertion in the weekly bulletin or calendar of a brief bibliography of the most readable books on the theme of the pastor's sermon.
3. The organization of a Board or Committee of Religious Education, representative of the various organizations of the church, and with the creation and maintenance of a religious educational consciousness as one of its major activities.
4. Observation by members of the Board and by selected teachers of good work being done in other churches.
5. Encouragement in participation in both parish and community leadership training schools.
6. Encouragement of stimulating and really educational church school teachers meeting.
7. The holding of annual "Schools of Religion" protracted through several nights in succession or a night a week for several weeks, in which study courses are offered for the whole parish or for the adults of groups of neighboring churches.
8. Parent-teachers meetings, to promote a spirit of cooperation and fellowship between the home-teachers and the church-school teachers around their common love for the children and young people.
9. Parent Education classes for both parents and prospective parents, to afford them help in the problems of home-building and child guidance, under competent leadership.
10. Visiting homes for the purpose of encouraging religious education in the home, particularly in counselling on the use of behavior problems and routine home situations as occasions for Christian growth.
11. Personal interviews, especially with potential leaders, suggesting to them lines of study and activity and opportunities for special service.
12. Exhibition of suggestive materials, pamphlets, magazines, books, charts, posters, etc., in the church office.
13. Promotion of annual Rally Day and "commission" or "recognition" or "Installation" service for church school teachers and officers in a public worship service of the church.
14. Observance of Religious Education Week. Denominational headquarters furnish suggestions for plays, pageants, exhibits, and other ways to make Christian education more attractive.
15. Circulating Worker's Library, and reading program in religious education.
16. Use of questionnaires and self-rating charts, with subsequent conferences on self-improvement and school-improvement.
17. Encouragement of attendance at conventions and conferences.
18. Encouragement of attendance at summer schools.
19. Moving pictures, showing what is being done in other churches.
20. Using outside speakers, exchange of pulpits for special phases of Christian education.
21. Printing of interesting and challenging news items in church bulletin or paper.
22. Publication of news items relative to the church school and the Christian education program in the community press.

Since we have been making a plea for propaganda for "evangelizing" on behalf of Christian education we must consistently include evangelizing in education.

The evangelistic effort to bring about definite commitments to Christ must not be thought of as a *different* way of Christianizing life from the regular day-by-day procedures of Christian education. This misapprehension grows out of a failure to see clearly the true nature of education and the full scope of evangelism. Education is not mere information, and Christian religious education must not be thought of as merely information, even about the Bible and religious truth. It is much more.

All true education is change—reconstruction of experience—growth. Christian education is the removing of the human obstacles of ignorance or laziness or sin so that the Holy Spirit may change us by divine power into new-creatures-in-Christ-Jesus who find our true selves by losing ourselves in the task of changing this world into God's Kingdom. It is not instruction so much as reconstruction, not information so much as transformation, not the mere acquiring of facts but the receiving of power to become the true sons and daughters of God.

When change comes about dramatically, rapidly, as a result of a definite decision we usually call such change conversion. We should not lose sight of the fact that what we as teachers of religion are seeking is the outcome in Christ-like character and behavior and Christ-like fellowship with God. Any method or process which produces this outcome is Christian education. On the other hand, the carrying on of church school activities which do not approach this outcome is not authentic Christian education. Ideally, if there had never been any failure in the regular ongoing process of Christianization from birth to adolescence, there would not be these dramatic, easily recognizable, radical changes in behavior which we usually call conversion. We are justified in working to bring about a state of affairs when dramatic experiences shall be the unique and unusual thing in our churches, and when the regular processes of Christian education will go forward in the lives of our children as they did in the life of Jesus who "increased in wisdom and in stature, and in favor with God and man." Unfortunately that day is still far off in many of our churches.

On the other hand, many religious educators are too slow to admit that our work has been imperfect with many people, that there are gaps, unredeemed areas of experience, unreconstructed dispositions and attitudes. Many teachers, as well as pupils, stand in need of transformations so radical as to be true conversions. Steadily moving, always effective Christian nurture in home and church and school is a beautiful ideal for which we are working, but it must be admitted that in our present situation it is too often not much more than a beautiful ideal. Remembering that religious education is a reconstruction experience toward the fullness of the stature of the perfect man in Christ Jesus, we might well subject ourselves and our work to the test—are we and our programs bringing about these transformations and reconstructions toward the Christ-like? Do we not need to bring about conditions under which these reconstructions easily and inevitably take place? What a pity that a false distinction between Christian educa-

tion and evangelism ever arose! Commitment or decision is not the same as transformation or reconstruction. It is a *step*—a means toward reconstruction, not the end of it.

At this point a caution is in order. In advocating a greater concern on the part of teachers for real conversions, or at least for commitments, we should be on our guard against the return to these uneducational practices and procedures which too often went with the effort to bring about decisions. Mass pressure, or any other form of pressure which violates the sacredness of personality, should be strictly avoided. Emotional devices to stampede children in unwise public "decision day" services have sometimes violated the Christian principle of the sacredness of personality, and have led some teachers to avoid legitimate efforts to secure decisions and commitments.

Individual work on the part of wise teachers and pastors who are sharing with children their own experiences in the quest for Christ-like life is the safest way to secure permanent results and to avoid the dangers of outraging personality through uneducational methods. The teacher who is alert and sensitive will find many ways to guide the growing child in the making of decisions and the great decision which is a condition of regeneration in Jesus Christ. The happy fellowship, the worship, service, study and recreation which form the curriculum of the church school furnish almost the best possible conditions for the realization of the evangelistic objective of Christian education.

A Minister Looks at Religious Education

By Donald H. Tippett

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An Age of Change

OURS is an age characterized chiefly by the word "change." It is a day in which nations have jumped from *laissez-faire* democracy to dictatorships of one kind or another, an age which has seen nationalism go crazy and has witnessed the devastation of our public schools by demagogues whose subtle promise of a balanced budget has won the support of the unthinking in our midst. The Industrial Revolution is still at work and will be for many years to come, shunting men off on a siding and giving the machine the right of way. Ours is an age of unprecedented abundance and, at the same time, a day of the most devastating poverty our nation has known. Our age has seen religion outlawed in some countries and exiled in others; ridiculed in some, and radically revised in others.

Perhaps no area in the realm of religion has undergone more drastic change than that of its educational task. Time was when great revivals occupied the focal center of the church's attention. For the most part the success of these revivals depended upon a maximum of emotion and a minimum of cold reason. "Theirs not to reason why" could be said of many converts as easily as it could be applied to the unthinking but "noble six hundred." As long as this emphasis on "revivalism" obtained mass movements thrived.

There can be no doubt that great good often came from these revivals and many lives were marvelously transformed. Indeed the intense personalities of many of the leaders in the evangelical school bears eloquent witness to the effectiveness of the crisis type of conversion. Paul, Luther, Augustine, Wesley were all crisis-type converts. And because they were, it came to be assumed that everyone else should have the same kind of experience. Early in our Methodist history, we were working outside the conventional circles of religious activity. Our appeal was to a class quite godless and, for the most part, lacking in culture. Changes in such lives required a dramatic crisis more often than not. During the period of America's "Conquest of the West" rugged individuals who were on the frontier were appealed to by a like crisis-situation.

From these early beginnings we have come a long way. Within the last decade "religious education" has become a profession and its techniques have replaced some of the machinery of an earlier day. The more effective the work of religious education, the less need there is for crisis conversion. Girls and boys, adolescent youths and adults are now cared for by a graded lesson system which, if adequately admin-

istered, will care for the growing and developing religious experiences and thus largely eliminate the need of crisis conversion.

However, there will always be many who have not been "brought up" in the proper religious atmosphere, and there will be countless others who will depart into some "far country" away from the Father's home, and there will also be, for many years to come, an inadequacy in the lessons themselves (this despite constant improvement) to say nothing of improper preparation of teachers and a lack of devotion and consecration on the part of the leaders. Because of these facts there will still be a vital need for a crisis type of conversion though its effectiveness and need will be lessened with the improvement of religious education both in content and technique.

It must never be lost sight of that the primary task of the church is to call men away from lives that are out of harmony with God and out of brotherly relationships with their fellowmen. Religious education today needs to produce not more "lawyers" who can defend, argue, debate about Jesus' way of life, but more "witnesses" whose very lives will be a testimony to the fact that Jesus is to them more than an emotional joy-ride, that he is the motivating factor in all their relationships with God and with man; with themselves and with society. Religious education today concerns itself not just with man's emotional or personal adjustment. It does take cognizance of both emotion and the personal equation, but it takes in more territory also. It attempts not only to save a man's soul from hell, but it endeavors also to develop the whole man—physically, mentally, morally, socially, and spiritually. Religious education in its modern form employs itself not with just saving a man's spiritual nature, but also concerns itself with the way men live, how they make their money, how they care for their families, run their industries, treat their hired help, administer their laws, run their schools, practice the professions. Religious education to meet the needs of our contemporary civilization must give itself to a constant analysis and interpretation, in the light of the ideal of Jesus, of the economic, social and political processes of our changing civilization. To save men and to save society is only part of the objective of our present-day educational endeavor—the rest of the objective makes our whole aim: "The perfect man in the perfect society." "May Thy Kingdom come—on earth!"

Another Language

As ministers we are all anxious to make the changes necessary to enable us to meet the demands the new day puts upon us, but at the same time most of us are equally desirous of holding on to some of the values of that other day. A large number of us have had the feeling that the youth group has made changes too fast for us to cope with in any adequate way. Until two weeks ago I had the curious impression that I was a part of the youth movement. I was disillusioned at a group discussion meeting of my college students when, in the course of the discussion, I asked: "How many of you remember the World War?" They laughed at me and then asked me how old I thought they were. The next morning I told Dean Gilkey of my experience, whereupon he told me of a similar experience he was having in talking to college

men and women up and down the land. In the course of our talk he said: "Do you realize that these young people live in a different world from yours and mine?" And he is right; they have been nurtured in a different atmosphere from ours. They have never known a normal period, for there has been none since the war. Post-war prosperity climbing the dizzy heights of abnormality and then the depression seeking and finding not only all-time lows in economic values, but in emotional content as well, are mute evidence of the difference in their background and ours. To learn to speak their language, not in words so much as in content, gives the minister one of his most difficult tasks. One has to give but a casual glance to life today to discover that there is a general revolt against authority of every kind. The old sanctions and the old taboos are gone. Youth does not live in the same kind of fear today that was his wont in an earlier generation nor does he accept blindly the authority of either state or church. His fears today, if he has any, are certainly not concerned with hell or religious dogma, but rather with economic security and whereas, if we may believe Dean Christian Gauss, of Princeton, yesterday his chief interests were sex and alcohol, today he is a socially minded youngster seeking new standards of political and social thought.

To thunder at such a student from the pulpit will avail but little. He may smile at one's rantings but he will refuse to be bothered overmuch. In the classroom, he is lectured at less and less; more and more he sits with his colleagues around a table and discusses problems seminar-fashion. His is a day whose jargon includes such phrases as "life-situation," "child-centered," "project," "discussion," "learn to do by doing," "integration," "coordination," "indoctrination," etc. But in the church, far too frequently, we have tried to educate him *solely* by preaching at him. He does not understand that language; it is foreign to his whole educational set-up. The church, while it must preach harder than ever before, cannot make progress until it expands its program to include the whole of life. Sherwood Eddy was conscious of this when he said, as he recently did: "Has this generation defined or attempted to define its greater task, not to evangelize in a Paul Revere's ride across the universe by a message, but to Christianize the whole of life, at home and abroad?"

I am not trying to defend the schools and to condemn the churches. I am trying to say that the youth of today learns to speak one language at school and another at church. Much of his trouble lies not only in the church's failure to institute a proper educational system within its own doors, but in the break-down of the whole educational system.

Our schools, both Sunday schools and day schools, have deliberately aimed to maintain life on a plane essentially individualistic, and yet they are built upon a foundation that discourages independence of thought both among teachers and students. Teachers, hired by an authoritarian board whose opinion is ultimate, teach what they are told to teach and refrain from teaching what they are told to avoid. Not infrequently these boards are composed of ignorant men or of business men whose training lies not in educational but in economic areas of thought and whose primary interests are in profits rather than in human values. Vested with inordinate powers these boards have fre-

quently discharged teachers who dared to permit their students to face controversial issues and who endeavored to provide youthful minds with a sound training in critical social judgment.

Moreover, we have trained our teachers both in public and in Sunday schools to become masters in summing up our prevailing culture and in passing it on to the student. More interested in technique than in content, we have equipped our teachers with the best ways of teaching reading, writing, and arithmetic along with traditional ecclesiastical dogma and religious belief, but we have not confronted them with the maladjustments of our economic, political or social life.

We are where we are today largely because our teachers (for the aforementioned reasons) have been content to impose the patterns of yesteryear upon the student, but have not felt it within their province to train their pupils to become the architects and builders of new patterns. In a changing civilization the schools (both public and Sunday school) have been satisfied to preserve the old standards and have failed to inspire young minds to discover standards more suitable to our changed and changing life.

The Place of Science

Because we have depended upon science, business, or politics to take the lead in undertaking the necessary changes the new social order requires, some of those changes have not been for the best and the educational dilemma today is at least in part the result of this lack of the spirit of adventure on the part of the schools and churches—educators, secular and religious, must be aggressive leaders not passive followers—bringing coordination and integration and purpose to the new order. Insofar as they have failed to assume this leadership by that much are they responsible for the present crisis not only in education but in life.

Schools of recent years have sworn unquestioning allegiance to science. Science has become the religion of the school system. Educators have become converted by its high priests—the scientists—and are now its zealous votaries. The schools have become skeptical about everything except science; indeed, to question the findings of science is tantamount to rank heresy. We have lived to see the rape of our schools by science whose subtle promises of a new heaven and a new earth have seduced the unthinking but passionately devoted educators in our midst. Following the ritual of this religion of science, our schools have divided the field of knowledge up into innumerable specialties. Their blind faith led them to believe that these various specialties would, of their own free will and accord, relate themselves in harmony to all the others. But this never really happened. From his very first reader to his last college final the student has been bombarded with a mass of uncorrelated facts. His school career has consisted of a breathless flitting from one area of hastily and only partially surveyed facts to another. The result of this haphazard approach to education finds expression in our economic *laissez-faire* where each individual ruggedly chases down his own economic self-interest without regard to social consequences.

All the while the schools and religious educational departments have been doing obeisance before the altars of science, the scientists themselves have been engaged in a violent civil war. The physical scientists (the aristocrats of the priesthood) have had a tendency to look with only a fair degree of tolerance upon their humbler and younger brethren, the social scientists. It is true that the social scientists have not kept step with the rapid pace of the physical scientists. There has been a decided social lag. Unfortunately, the schools have sensed the differences in the caste system and have followed the physical rather than the social group. No one will argue, surely, that social control has kept pace with social change brought about by the rapid advance of the physical sciences. Science gave us new machinery, but science failed to equip the machinery with controls sufficient to operate the new devices for the good of all.

Many of our universities, recognizing the great social lag and the evils of a specialization that never found harmonious relationship with other specialties, instituted what they called orientation courses—an attempt to arrange the findings of the specialists in some kind of a working order. If educators had been more careful all the way through the learning process to be sure that the separable findings of each specialist were given a relationship to all the rest that would insure integration, there would not be the almost hopeless confusion of today. Moreover if the schools had insisted on social science keeping in step with physical scientific progress there would have been no social lag and the findings of science could have been used for social weal and not for woe.

The schools can avoid the mistake of letting physical science outdistance social science by providing the necessary social controls. Insofar as the schools have permitted physical science to advance without regard to human and social welfare and insofar as they have let social science lag far behind to that extent they are responsible for the present crisis.

Content vs. Technique

But the church can help very considerably if she does not suffer hysteria from fear of being laughed out of court by willingly advocating indoctrination. For a good many years our public schools have been damning "content." "Technique," that was the magic word that was going to do the trick. And we in the churches set up our educational program in harmony with theirs. Today progressive educators both in religious educational and public school fields are wondering of what value it is to know how to teach unless we have *something* to teach. Furthermore, more than one progressive educator has recognized the fact that partisanship is quite inescapable. To remain silent is tantamount to sanctioning tradition. Here the minister can help his educational system very materially, if he will but follow the technique of Jesus, the Master Teacher. Jesus was very careful to let people come to their own conclusions in matters of personal choice but he suggested a set of principles which, if adopted by the individual, would give him a philosophy of life, which would, in turn, if followed out by him result in the development of an integrated personality.

A wise minister can help bridge the gulf which tends to divide

the personalities of his youth, if he can establish these principles of Jesus in the minds of his hearers. After all Christianity is a way of looking at things; it is a point of view. If the minister can reduce to the language of the youth of today the basic philosophy of Jesus he will have gone far as an educator—or better still, if he will sit with a small group of his Sunday-school teachers for an hour each week guiding them toward such a philosophy of life and helping them to master the techniques of teaching that they in turn may teach in the language of their pupils the truths of the principles of Jesus, he will have done much toward establishing his religious educational plant upon a firm foundation. It would greatly enrich the spiritual life of many a church, if its minister would institute a leadership training class even if he had to give up his traditional prayer meeting to do so.

The Church Is a Society

As the minister faces the educational problem of his church let him always be aware of the fact that character in this day and age is not going to be formed solely by preaching. Nor will character be formed by inspiring the pupil to dreams of greatness by story, legend or song; neither will it be acquired through formal discipline, competitive games and sports, and mental hygiene counselling. Learning golden texts or being able to recite more rapidly than anyone else in the room the books of the Bible in their order will not develop character. Most of these devices are good—or have their good points—but they are not sufficient. What is required above all else is pupil participation in the planning, sharing, and achieving of the adult world; but this participation is truly educative only if it is guided.

Let the minister recognize that the church is not engaged in performing two main tasks—teaching and preaching; but in one great assignment, in which both preaching and teaching are inseparable parts. As Cope has well said: "The church is a society of men and women cooperating in God's purpose of saving the world." If Cope is right, then religious education becomes the responsibility not just of the Sunday-school officers and teachers but rather of the whole church. Maybe a preacher could perform no more worth-while service than to convert some of his older members from the idea that the church exists to serve them to the idea that the church is an institution that affords them a chance to minister to others. But before he can do that the minister may have to get some of his adults to see that the church is not primarily an organization for them but that it is rather a large family where the needs of lives in every stage of development are cared for.

The minister will greatly enrich his own ministry if he gives careful study to the program of religious education in his church. I discovered in my preaching (and I am a preacher not a director of religious education) a new depth and a more vital content as a result of two years of graduate study in the field of religious education after I had been preaching for a dozen years. I found, too, that my preaching program has been more helpful to my people and far more educational than it was before.

Few preachers in busy churches will have much time for the de-

tailed work of the church school and, if it is financially possible, they will add a director of religious education to the staff. (Incidently, many a director would have been of far more value to both pastor and church had the minister refused to make him sort of chore boy or at best an assistant.) But whether a minister has a director of religious education or not, he should never lose vital and intimate contact with all the educational work of his church. Whether or not he has a director, he will render a service by carrying all of the intelligence and sympathy he can possess into every Sunday-school board meeting, using it all not as a dictator uses his power but as one who shares. He will make himself useful in showing his teachers how cooperative and considerate he is at all times and by being a constant source of spiritual enrichment, inspiring them with a passion for continuous improvement of self, the church, the social order. He will cultivate friendships and build up confidence both with pupils and teachers. Many of his teachers need to think through their own conceptions of God and kindred religious questions and if their minister is "on his toes" he will see a marvelous channel for expanding his own ministry by helping them that they in turn may help their pupils. Thus will he be sure that all they teach will be in harmony with the most wholesome Christian ideals.

The Church in the Local Community

By MURRAY H. LEIFFER
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THE urban Protestant church is confronted with many problems—as is every other institution in age of population mobility and social change. It is important for us to keep in mind that the situation of the church is not unique in this respect. Some of these problems, as financing the church, seem of primary, but are actually of secondary importance. That is, such problems have arisen because of more basic difficulties which are commonly not recognized as such.

It is concerning one of these more basic difficulties that I wish to speak today. One of the chief weaknesses in the urban Protestant church is that both ministry and laity think of the church as an institution designed to serve a membership and fail to recognize that its chief responsibility should be to its community.

Let me illustrate how this works. Twenty years ago a certain church had a membership of over seven hundred. As other population groups began to move into the community, and as the economic status of the members gradually improved, they moved farther away from the heart of the city. The leaders and officials (chosen because of their ability, economic standing, etc.) moved first. This is what regularly happens. More and more people moved away, many retaining their membership at the old church.

Stated succinctly, the results of this are:

1. The membership became ever more widely scattered.
2. The minister had to put in a steadily increasing amount of time in his car in order to reach his members.
3. This gave less time to work in the community itself.
4. Members had fewer common interests to hold them to the local church.
5. The leaders and officials, somewhat jealous of their position, did not actively encourage, and in some cases actually opposed the recruitment of new leaders from the local community.
6. The minister felt he dare not lose these influential members or the budget could not be met.
7. Gradually the church became simply a building to all but a few in the local community and it is now a problem church.

This does not mean that members are to be neglected when they move away, but commonly they can be better served by a church much nearer their new home, and where their children would take an active part in church life—as they fail to do in the old church.

I would like to suggest that at some not too distant date the Board of Home Missions and Church Extension and its Department

of City Work call a conference to consider the problem of population movement and its implications for the local church. This is closely related to a number of other factors, such as the present practice of judging ministers by the type of church they serve and salary they receive, the question of salary adjustment, and, perhaps, most important of all, the missionary responsibility of suburban churches for the churches from which these suburbanites have come.

For the present, we will give our attention to the question of parish responsibility—keeping the church alive and healthy in the local community.

If the church will recognize its primary responsibility to the local community, and work consistently to keep vital its contacts in the area and with its people, we will have fewer churches which need to close their doors. Let each population group moving into the area feel a welcome at the church and not form the unhappy conclusion that the church is a closed corporation operated for the benefit of some people who used to live in the community.

To serve the community, it is first necessary to understand it. Unfortunately this cannot be done without effort. The life of a community with its many inter-related aspects is something like a jig-saw puzzle—the more pieces we are able to put together the more intelligible the picture becomes.

Even the physical aspects of the area have significance for one who knows how to interpret them: the barriers which impede population movements and transportation devices which facilitate them. Types of dwellings, location of business districts, parks, vacant areas, industrial plants, and railroad properties, not only have interest for us in the present but can be used, along with other factors, to predict the future developments which, in turn, will inevitably affect the fortunes of the local church.

Of even greater importance is the study of the people who live in the area. Who used to live here; where have they gone; what groups follow them; what is the mobility rate? What are the prevailing living standards? Do the people own their homes or rent? Are there any distinctive aspects in family organization or age distribution? Will population rise or fall in future years, and what groups (nationality, racial, economic) will move in in the coming decade? Answers to all of these questions, and others, are available, and can be used in developing an effective program for the church which wishes to serve its community now and also in the future.

Particular value will be found in the study of the religious life of the community. What are the denominations represented and how many people do they serve? Are half of the people without any church affiliation (this is the average proportion of unchurched young people and adults)? What is being done to bring them into the church? Where do the members of the local churches live? How many live two miles or more from the church? What leadership and what financial support do they furnish? What is the program of the local church; is it designed to develop new leadership to reach all age groups in the local community?

What of church plant and equipment? Is it used sufficiently to

justify the expense it represents? Is it adequate? Is it kept clean and in respectable condition?

Time will not permit a consideration of the importance of ministerial leadership and means of evaluating it, but it should be pointed out that it is crucially important to have a minister possessing initiative, ability, and consecration in so-called "problem" areas. Further, no effective work is possible if there are constant changes in the pastorate. The greater the population mobility, the greater the need for long pastorates.

However, one additional set of techniques should receive attention. What of the future of organized religion in a given community? Will the population of the area be maintained? Should the program of the church be adapted somewhat to care for the needs of those now moving into the community and of those who will come?

Only as the church maintains its contact with the people where they live, can its ministry be most helpful to them, and only so can the church, as an effective social institution, survive.

(*This address was illustrated by a variety of maps, charts and graphs showing how materials pertaining to the question raised in this paper may be secured, and how they may be prepared for careful analysis.*)

Worship and the Hymnal

By Oscar Thomas Olson

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WHY do we worship? Are we dealing with anything that is real when we worship? It *was* a far simpler day than our complex day when the Psalmist wrote his lyric of praise: "O come let us sing unto the Lord, let us make a joyful noise to the rock of our salvation." There was probably not a single man in that old Israel who doubted the existence of God. Every patriotic citizen in that land was sure that God was particularly interested in Israel. He was the nation's greatest hope, He was the people's sure defence, He was their Lord and Maker, and they were the people of His pasture, the sheep of His hand.

The craving to give recognition to this relationship found expression in that adoration and thanksgiving that bowed down in worship. They guarded themselves against the hardening of their hearts and their liability to forget the great events of their heritage and tradition by recalling the special events that were to them manifestations of the care of the Lord God. They celebrated the fact of God in their experience. It is not difficult to appreciate that the gathering together for worship in that day was a simple and spontaneous act.

But this matter of worship is not so simple for us today. We may agree with Willard Sperry that "Worship is the adoration of God, the assumption of supreme worth to God, and the manifestation of reverence in the presence of God." But our major difficulty grows out of the fact that every man has his own personal thought about God. The idea of God varies in the minds of different persons. Every man paints his own picture of God and no two men see the Eternal in the same way. A brilliant scientist says that for him God is "the unification in one conscious mind of the powers that act upon us for our good." A contemporary philosopher says that for him God signifies "an Ultimate Reality in whom cohere ideals that press upon us for realization." Now, I am perfectly willing to concede that these men are thinking accurately, but they do not at all help me when I lift the deep and genuine desire of my life toward the Eternal. I cannot lift a voice of praise and thanksgiving to some general and vague recognition of the laws of nature, or to some philosophic abstraction and intellectual formulation.

The God who is actually operative and contagious is One who feels and thinks and wills and loves. Said a sincere and splendid man to me the other day: "I do not know of a more terrible feeling of loneliness than in the moment when I try to worship God in public." The very fact that the ideas and conceptions of men are all so different makes it difficult for many men to merge their devotion with their

fellows. Their most sacred convictions are many times strained and harassed by the expressions or assumptions of their fellow-worshipers. So it has been easy to emphasize the inner aspect of worship, and so increasingly there has been a growing inclination to regard the real factor in worship as a matter intensely private.

Underlying Unity

Yet, in spite of all, public worship remains and cannot be dismissed. For underneath all differences and difficulties there is an underlying unity. Religion is a creative force in life and in its practice there is no more socially constructive act than public worship. It is not collective thought about our highest and best ideal, valuable as such united contemplation is. Public worship is a corporate or collective consent to the living God. It is a celebration of the eternal in the midst of time. Matthew Arnold was voicing the experience of the race when he said that, while man philosophizes best alone, he worships best in common. There are two reasons for this. We all recognize the first reason immediately. (1) The movement of a group at its best always lifts the individual into a richer and more intense experience than would be his in isolation. One of my old teachers calls public worship "a gesture of Christian solidarity," an assertion of the existence of a common, collective faith. (2) The second reason why man worships best in common is more fundamental. A God who is love finds us readiest for His incoming when we are consciously sharing each other's aspirations. God fulfills His purpose not through separated individuals, but through a fellowship of those who are gripped by His purpose.

Corporate worship fits for corporate service. The intense democratic and individualistic spirit of our day has obscured from us some of the values of the collective acts of devotion. The story of ancient Israel has been preserved for us as a record of God and His people bound together in a unit of covenanted love. The entire Old Testament pretty largely turns on this corporate idea of a covenant between God and these people of Israel. The share of each individual in that covenant was dependent on his right to membership among the people of God. Each individual had his duty in the combination, and few things in the history of man's developing sense of right and wrong are more interesting than this: that in the Hebrew there is one word which is used of the individual's relation to God, of the same individual's relation to his neighbor, and, most amazing of all, of God's relation to both. It is the word that is translated in our Bible as "covenant." The earliest record of our religious tradition represents God as a covenant-making and a covenant-keeping God. The real meaning of that word "covenant" is not to be found in our modern legal term "contract." Its more accurate meaning is that of "respectful ministrant love." That word describes God's attitude toward us, the attitude that should characterize our living with our neighbors. Paul says that this attitude "is the bond of perfectness, the link of the perfect life."

We have lived long enough and tried ways enough to know that only a respectful ministrant love is competent to meet our needs of

living. One of the tragic results of the fading of this idea from the minds of men is that we have fallen into the delusion that the brotherhood of man can be secured by political rearrangement or by economic redistribution alone. A world-wide human sense of brotherhood waits upon a world-wide human sense of sonship to God. We are drawn nearest to our fellows, most moved to high and noble thought of them when we see them as fellow aspirants. In the Epistle to the Hebrews, in one of the very few passages of Scripture in which regularity of church-going is commended, we are bidden "consider one another to provoke unto love and good works." We must not cease to meet together, as is the habit of some, but let us consider how to stir up one another to love and noble conduct. You may say that you cannot be sure of anything real behind worship. You ask me frankly: "How can we be sure that this coming together of people for worship is not all a mere projection of our own desires against the tragic background of life?" Yes, there is a sense in which you yourself must always be involved in any seeking of God or in any answer that comes to you from the Unseen.

Worshiper Must Give as Well as Receive

God can only speak to you through the medium of your own personality. You have to bring something to worship as well as receive something from it. Men have not been worshiping all these centuries unless they have been receiving something, and all true worshipers know that they are brought into touch with realities that lie beyond their personal circumstances. The true participant in a service of worship is not simply present to be simply a witness of a performance. He is there to be a sharer in a corporate venture with a view to achieving an attitude of sacrificial intelligent goodwill in life. He is there to enlist his energies of life to give worth and value to the best and highest that he has seen, felt or known. Any congeries of individuals may enter a church with all the differing attitudes of individual experience—resentments and acquiescences, doubtings and believings, selfish and unselfish motives—all snarled and twisted beyond any human unraveling, hopes and despairs, brute passions and angelic aspirations, a legion of demons and seraphs.

The business of corporate worship is to lift and fuse this congeries of individuals into a Divine Community which will bring unity into actual life. It is the bringing of the many to the One. Worship should readjust us to life so that the individual is carried out of himself, related to God and the whole family of his dissimilar brethren. When men see and move together, their minds and hearts are enlarged. Such readjustment fastens afresh the bonds of brotherhood, and ties about men's consciences the cords of responsibility. They are informed with the mind of Christ, bound with their kind in the unity of His Spirit, and made one with the One God and Father of all. That is what a man tries to do in worship—to give full worth to God in Christ.

Is it not apparent that here we never get more than we give? We never get the truth except as *we* actively throw ourselves into the truth. When you enter into the occasion of worship you will find yourself

coming to grips with life at its highest and best. A service of worship is not a mere pastime—a season of enjoyable spiritual entertainment—it is a divinely constituted expedient for lifting our nature to a higher estate, building men into largeness of soul, pushing out the horizons of life, and making men great, strong, productive citizens in the Kingdom of God.

Very often the mere entertainment of people usurps the place of devout worship. This intrusion of entertainment is often in the form of music. We are hearing much about "the enrichment of the service." Altogether too often this is a euphemism. But the apology is made for merely decorating a spiritually impoverished exercise.

There recently appeared in one of our church journals the straight declaration that "we must rule out any suggestion of God demanding our worship." Well, I for one, if worship is merely a humanist exercise of entertainment, am willing to be done with it. If it is but a decorative appurtenance to cover the brutal horror of a brute universe, it is not worth sharing in. If worship is real, it must have in it the demand of God and the response of man. In every real service of worship there is something offered, and there is something sought. We offer to God our adoration, our praise, our thanksgiving, our humble confession of sin. In return we ask of God forgiveness, an awareness of His presence, an assurance of His blessing. Worship must give us God. Worship is an offering made to God with inner genuineness. The simplest analysis of worship is this: a giving and a getting; an offering and a receiving.

Awareness of the Eternal

The experience of worship will never be felt as a reality in our Protestant churches until it is more clearly recognized that the act of worship is giving worth to God. There must be a cultivation of habit so that people will attend church not merely to hear and to receive, but to pay their vows to the Most High. There would be more vitality in our free church life if men were moved to say in their hearts, "today I will go to the house of God and offer praise, and thanksgiving, and celebrate the goodness of life in Him." Alice Meynell is one of America's finest contemporary writers of poetry. She is a devout Roman Catholic. One of her friends said to her one day, "I do not see how you, a sensitive and intelligent person, can believe in the doctrine of the Real Presence." Miss Meynell answered by saying, "I only know one doctrine more difficult to believe, and that is the one that you Protestants seem to practice, the doctrine of the Real Absence." Having come to the House of God, what the worshiper most desires is a sense of God, an awareness of the Eternal.

The Art of Worship

There is an art of worship. It has been pointed out that all the arts express themselves in unity, movement, rhythm, style and design. The art of worship is to lead the worshiper into the presence of God, however that God may be conceived. In the art of worship music is

one of the great elements in weaving the pattern. The service of worship opens with the prelude of music as people enter a place of worship. It should help people to rid their minds of the cargo of extraneous material that they bring with them into the church. Great music should drive out the trivial and distracting that people bring with them and create an inner unity. The words that music uses in hymn and anthem should minister to the unity of the service. Here those of us who have shared in the making of the New Hymnal hope that we are going to greatly help our church life. In the churches of Scotland the Order of Worship does not designate a hymn as a hymn, but designates it as an act of praise, or an act of preparation, or an act of consecration, or an act of dedication. The hymn is not sung for the sake of the hymn, but is used as a definite act to induce a certain mood or attitude.

Music is not an end in itself. The hymnal is the storehouse of religious experiences. It should be skillfully employed to reproduce similar experiences of God. It comes next only to the Bible in this regard and deserves careful study. Tastes and capacity differ, and there should be in the hymnal sufficient scope for many different types of praise, consecration, and dedication. But all of its hymns ought to be healthy. The standard of measurement must not be purely aesthetic. The religious effect is primary. We cannot forget the words Kipling has put on the strings of his banjo:

> "And the tunes that mean so much to you alone—
> Common tunes that make you choke and blow your nose,
> Vulgar tunes that bring the laugh that brings the groan—
> I can rip your very heartstrings out with those."

Music must create that emotional response that will unify the worshiping group. The style of music can minister to the unity or break the unity of the service of worship.

The New Hymnal

The New Hymnal will not render its best service if it does not call us to new adventures and experiments in the art of worship. If the hymnal fails at this point, I do not believe the fault will be that of the hymnal, for in the selection of the new hymns and the arrangement of its contents the norm of usefulness has been kept constantly to the fore. One of the most interesting things brought out in the study of our present hymnal was that in certain sections of the country certain hymns were widely used that in other sections were not used at all. It is hardly too much to say that most churches in most parts of the country move through a very limited cycle of hymns. In our zeal to escape the mechanism of liturgy we have fallen prey to another stereotype. The formalism of simplicity or the formalism of informality can be as deadly as any formality. It is a sin and a shame that a church should be limited in the repertory of its hymns. I recently looked over a study of the hymns sung in one of America's great Protestant churches over a period of two years, and found that in that period, studying 208 Sunday services of worship, only 150 different hymns had been used! A vast number of the hymns in the hymnal are a

no man's land as far as that congregation is concerned. A minister ought to steadily increase his congregation's repertory of hymns until at least 400 are in annual use. He ought to note in the hymnal he keeps in his study the date and service when each hymn is sung to guard himself from too constant employment of his favorites, and to help him to extend the range of the religious experience of his people.

"A hymn book," said John Wesley, "is a little book of divinity." A hymnal is a depository of popular theology, an instrument for the extension of the Kingdom of God. The great unifying movements in the history of religion have been carried on wings of song. In the Reformation period Luther started people to singing. The Methodist revival owes quite as much to the hymnody of Charles Wesley as to the preaching of John Wesley.

The English-speaking world had the Bible first given to it in their own tongue in song by Cædmon. He was an ignorant herdsman, but he sang the story of creation and other Bible stories so that the most illiterate could understand. Wycliffe's preachers were called Lollards from the word "lollen," meaning "to sing softly."

The great pioneer of congregational hymn singing, as we understand hymns, was Isaac Watts. "The only singing in Church or Chapel until his time was that of the Psalms. Watts made it clear that the fount of inspiration had not dried up with the Psalms, but that God could speak His eternal truth through men in every age in free and original verse. Watts was the great leader in the thorough democratization of worship, for hymn-singing is a real extension of audible worship to all the people. Isaac Watts was a born rhymster. While at family prayer, as a boy, he laughed, and when his father asked why he had laughed, he replied, pointing to the bell-rope, 'I saw a mouse running up that, and the thought came to me:

'There was a mouse, for want of stairs,
Ran up a rope to say his prayers.'

As his father reached for the rod, Isaac pleaded with tears:

'Oh, father, father, pity take,
And I will no more verses make.'

"The Toleration Act of 1689 in England was the Charter of Liberty to Dissenters. It brought them new hope, and God matched this hour of revival supremely in Isaac Watts. The old psalters did not satisfy the youth, and on complaining one Sunday to his church authorities about the dull singing, his father, who was a deacon, curtly replied: 'Then give us something better, my lad.' Young Isaac took up the challenge, and the next Sunday he produced the appropriate lines:

'Behold the glories of the Lamb
Amidst His Father's throne,
Prepare new honours for His Name,
And songs before unknown.'

The congregation immediately sang the hymn with keen relish. For some time he provided a new hymn every Sunday, and it was sung as it was given out, line by line, in Southampton Independent Chapel,

where the family worshiped. The hymns filled the place of rejected liturgy. The people wanted to sing, and Watts gave them something worthy to sing. Grandest of all his hymns is *'O God, our Help in ages past,'* of which Dr. Moffatt says, 'It is perhaps the greatest hymn in the English language.' "

Watts was contemporary with the Wesleys. To be sure the Hymnal will have fewer of the hymns of Watts and Charles Wesley, but the spirit of these two leaders in the unifying of the Evangelical revival remains.

The poet always outlives the philosopher and the theologian. Bishop Butler was a contemporary of Watts, but few read his *Analogy* today, yet *"When I survey the wondrous cross"* is sung the whole world round. John Wesley's sermons cannot be numbered among the world's best sellers today, but Charles Wesley's *"Jesus, lover of my soul"* still lives. Shelley said, "The poets are the world's unacknowledged legislators." The singing of the church is a real unifying influence. A church that ceases to sing is on the way to disintegration. Percy Ainsworth put it well when he said, "If the church is the bride of Christ, the hymn book is its love story." A philosophy and theology that cannot sing will not live long. "Poetry is the most perfect speech of mankind," said Matthew Arnold. Man comes nearest to speaking the truth in his poetry for here thought is lit up by emotion. When emotion gives utterance to itself, we are in the presence of the nearest approach to reality that life can take us. Emotion is life's transfiguring quality. Music may be perfect in technique, a series of perfect mathematical vibrations. Without emotion it is a mere succession of perfectly coordinated sounds, but lifted by moving emotion, it is a great unifying force.

It is essentially the emotional character of poetry which explains the large place of song and music in religion. As unity is difficult to achieve in worship, one of the hardest things to maintain in the art of worship is movement. Every great vitalizing experience in religion has been marked by an outburst of song, because religion stirs men in the depths of their nature. Our formulations of belief may differ, but our emotional celebration of the great drama of life in music unifies us in a common movement. Here one is tempted to become critical. It is difficult to keep one's poise when one thinks of the atrocious way in which music has been used in the average Protestant church. The concertizing and exhibitionism that have been lugged into the church under the guise of "enrichment of the service" would be pathetic if it were not so tragic. Cecil M. Smith, of the Chicago Theological Seminary, speaks of it as "ballyhoo" in church music. You get it when you read the church advertisements in any one of our American cities, towns, or villages. Here is one found in Cleveland within the last month: "Sunday morning worship at Eleven, St. Blank's church, vested choir of fifty singers, special music." One thinks of the movie signs with the beautiful but dumb Doras appealing to the herd mind. The movies exist on this high-pressure advertising level. In not a few churches worship has become a somewhat sober show, and music has been made an external, superficial concert feature of that show. How difficult it is to keep out of the average church advertisement the words,

"special music." There ought never be in any church "special music." This I would define in two ways: first, as to its use in the Order of Worship (in Scottish worship music is always an act of praise in the drama of worship); second, regularly possessed of such high merit and so much a part of the unity and movement of the service of worship that it would be ordinary in its appropriateness. In worship we dramatize the human seeking the divine; music must never be a theatricality. This music should be unostentatious and genuinely moving both religiously and musically. It ought never to be brought in as decoration or to attract people's attention away from the main issue. It should be carefully planned from the standpoint of producing certain religious effects and the creation of certain spiritual attitudes. Real congregational singing will move a group of worshipers as nothing else can. Such singing is best led by a chorus choir and most poorly led by a quartette. More often than not the typical church anthem interferes with the movement of worship rather than assists. Here a church that uses a creative ritual and that has been disciplined in the use of liturgy has an advantage over the stereotypes of our more informal churches.

The Importance of Rhythm

The vitalizing thing in the technique of all the arts is the spirit of rhythm. Much has been said in our day concerning the lost radiance of religion. The art of worship is the cultivation of the movement of rhythm between the One and the many. Here is the situation. We face a congregation made up of many individuals. These individuals are made up of many interests. Many of these interests are clashing, discordant. There are fears, phobias, hopes, aspirations, many, many things in one life. The service of worship is a great rhythm between the One and the many, between God and man, between the universe that we seek to understand and enjoy in its unity and movement, and the manifold life we lead—public, home, school, recreation, etc. The act of worship is a great antiphonal, a great alternation between the One and the many. The hymns, the anthems, the responses, the acts of praise, consecration, and dedication should all be designed to lift us away from the disturbances, the distractions, the things of the many, to the experience of God.

The art of music enters here. You will find the new Hymnal carefully designed. Its first section is concerned with worship. There are 59 hymns in this section that celebrate man's adoration and praise in the presence of the Eternal. Its second section deals with the idea of God with 25 hymns. Eighty-two hymns celebrate the Eternal God —about 15 per cent of the total. The third section deals with the life and ministry of Jesus with 90 hymns. These hymns endeavor to recapitulate the objective realities of the life of Jesus. The period of the Advent culminating in Christmas you will find particularly rich and rewarding. The present hymnal has 18 hymns of this type; the new will have 32. More than 20 hymns have been added dealing with the life of Jesus. His passion and death you will find celebrated with a vitality and adequacy. When a Christian turns to worship, at the very heart of his faith is the symbol of the worst that man could possibly

do. Christianity faces the defeat of its best. It remembers not brightness and good but defeat and disaster. It determines to evade nothing but to face the worst facts of human experience. As Christians we celebrate life not because it is good, but because its good may overcome the worst. The reality of the Cross as the ultimate interpretation of life is best expressed in the rhythm of great hymnody rather than in the intellectual formulations of theology. So the ceaseless rhythms of alternations move beyond the defeat of death to the everliving disclosure of God in Christ. No section of the Hymnal received more care than the selection of the hymns celebrating the triumph of our Lord over death. There follow about 200 hymns concerned with the gospel we have to bring—mainly experimental in type, endeavoring to express the very genius of evangelical Christianity. The achievable and objective idea of the Kingdom of God is celebrated in 59 hymns in particular—29 old and 30 new—in addition to many hymns carrying the Kingdom idea otherwhere classified.

It is not without significance in this rhythm of expression between the One and the many that in the service of worship in the Protestant churches in the past twenty-five years there has been a gradual disappearance of a unifying congregational affirmation of faith. I do not know how many Methodist Episcopal churches have dropped the recital of the Apostle's Creed as a part of the service of worship. Personally, up until the last few months, I have kept this historic affirmation of faith as a part of the Order of Worship. I have read many substitutes for this affirmation, I have not found one, that for me, is a credo of compelling worth. We need an affirming symbol of reality for religion as we need a flag for patriotism. In worship we need some expression that will gather our puny loyalties into one movement and unity and greaten them into living convictions. I have often thought that in our service of worship instead of singing a conventional, oversentimental, and often meaningless anthem if we could have the choir sing some moving rhythmic Ascription of Praise followed by an Affirmation of Faith by the congregation, then one of the moving rhythmic chants or a Gloria to emphasize and maintain the rhythm of experience back and forth between the One and the many, it would contribute to religious vitality.

In the new Hymnal there will be an entire section devoted to responses, chants, and canticles that may assist in a stronger and more creative service of worship. The music for the celebration of the Holy Communion has been carefully chosen and conveniently arranged. The purpose of any service of worship is to send the worshiping individual back into the world with an experience of the Christian purpose that comes through the exercise of his offering to God. This is the acceptable sacrifice, this is the fulfillment of the vow.

Every art has its style and design. So, too, in the art of worship. Music must never be an intrusion, but must be the vehicle carrying the pattern that creates and expresses the experience of God. Dr. Vogt points out that the pattern of worship is the composition of seven elements: vision, humility, vitality, recollection, illumination, dedication, and peace. Life is constantly a play of light and shadow. Our interests move between the human and the divine. A successful service of wor-

ship will have within itself unity, movement, and rhythm, dramatizing those elements of life that lend permanence and beauty.

The fundamental drama of sin and forgiveness is as urgent in each individual in our day of psychoanalysis as it has ever been. We may change our definition of sin and salvation, but we cannot change the experience. Music should be so used in worship that it will give significance to the individual emotion and so buttress the very structure of religion. In creating the Hymnal the Commission of the three churches interested have felt keenly the necessity of bringing those hymns that can be used to express the great emotions of Christian experience—reverence, humility, thanksgiving, praise and dedication. Human conflicts cannot be resolved on a purely intellectual basis. There must be that expression of emotional reality that will lead to the regeneration of the individual. The religious music best expressing valid convictions and inducing religious responses and experiences has been selected from all generations and centuries. From this standpoint the new Hymnal is genuinely catholic.

A New Methodist Hymnal

By Earl Enyeart Harper
President, Evansville College

THE publication of the new Methodist Hymnal is a great event. It represents the consummation of exhausting labors on the part of a joint commission appointed by three great branches of the American Methodist family. Back of the appointment may be discovered three important and fundamental facts:

First: The religious experience of men and women claimed of God through Jesus Christ which finds full and satisfying expression only in sacred song.

"Music! O how faint how weak,
Language fades, before thy spell!
Why should feeling ever speak
When thou canst breathe her soul so well?"

Second: The awareness of the conditions and needs of our day which prompts our Methodist people to ask for hymn texts and tunes which accurately and beautifully voice the contemporary, as well as the historic, Christian mood, and of which a people of swiftly developing culture need not be ashamed.

"To serve the present age
Our calling to fulfill;
O may it all our powers engage
To do the Master's will."

Third: The will toward unity which has brought together and bound together in a great and beautiful common effort the Methodist Episcopal Church; the Methodist Episcopal Church, South; and the Methodist Protestant Church.

"We are not divided;
All one body we,
One in hope and doctrine,
One in charity."

Surely the completion of such a task, conceived and executed in such a spirit, carried forward as it has been with integrity of religious and artistic conscience, to meet a demand which springs from the hearts of men and women alive to the love of God and on fire with love for God—surely such an event is epochal. In the final summation of Christian and religious history the publication of this new hymn book will be noted at least. Perhaps it will receive a paragraph.

And yet what difference is it going to make to the rank and file of our churches? What vivid impression is this new and worthy volume of sacred song and scripture going to make upon the ministers, laymen, and youth who are called by the good name Methodist?

History of the Present Revision

I held the finally corrected pages of proof of a considerable portion of this new volume of Christian poetry and song in my hand last week. My mind went back over the years to the General Conference at Springfield in 1924. At that time and at that conference the Methodist Episcopal Church appointed a General Conference Commission on Church Music.

For four years this commission labored earnestly, zealously, industriously, without appropriations of any kind, raising its modest funds as it proceeded. Addressing itself to its task this body of churchmen gathered information, promoted great and little conferences on church music throughout the connection, published essays, bibliographies, and anthem lists, incited editorials and criticized in constructive fashion not only low standards of music, but inadequate techniques of worship. Other evangelical churches were influenced by the appointment and work of this commission to appoint similar commissions. Schools of music which had formerly thought of church music as a side line only began to create departments of church music and to promote conferences dealing with the subject. Theological schools introduced fully accredited courses in church music, hymnody, and worship, or expanded inadequate offerings already extant. Not a few of these schools listed some of these courses, at least, among those required for graduation.

Always and everywhere the Methodist Commission on Music emphasized the importance of congregational singing. Honest effort was made to induce our Methodist ministers and people to buy and use the *Methodist Hymnal.* No focus of thought, interest, and overt effort was more emblazoned with the light of publicity and discussion than the importance of congregational singing and the use of a worthy hymnal.

At the General Conference in 1928 the quadrennial report of this Commission brought forward two main recommendations, each supported and fortified by memorials from many conferences of Methodism. These were: *First,* The appointment of a Commission on Worship and Music to carry on the general work of the earlier commission, with a proper wedding of music as a means to worship as an end; *Second,* The appointment of a Commission to revise the *Methodist Hymnal.*

Both of these recommendations were adopted. The Commission on Music and Worship has brought to the church new, beautiful and significant orders of worship which were adopted at our General Conference in 1932. These orders of worship now find a place in our *Discipline,* and will be printed in our new *Methodist Hymnal.*

The Methodist Episcopal Commission on Revision of the Hymnal was soon joined by a like Commission of the Methodist Episcopal Church, South, and a little later by a Commission of the Methodist Protestant Church.

These three commissions have worked as one, in a truly blessed spirit of unity, and the results of their labors will be finally manifest within a few months. Already a new Psalter, adopted by the three

branches of the church, has been published and put to the test of actual use in a multitude of churches.

A group of 46 men have given their time, energy, and knowledge to the task. The treasuries of the three churches have guardedly, but adequately, financed the work. Those rare experts who set musical type, and those who read musical proof casually and accurately as you would read your newspaper are hard at work. The final tasks requiring meticulous accuracy and infinite patience, the making of indexes, notes, and biographical appendixes are under way. The presses are already at work. Binders have their plans made and their materials gathered. When one day next fall this new book issues from the printing presses of our Book Concern, we shall probably welcome what will be the largest first edition of any book printed during the history of the world to date.

The Vital Question

A great and thrilling event, you say? I concede the point. But will the services of our churches be more richly inspiring than they are now? Will new and vital ideas and ideals of Christian service penetrate the minds and hearts of our people? Will preachers throughout the land find their gospel message better fortified, more perfectly atmosphered, and more effective in promoting the interests of the kingdom of God on earth because this new treasury of spiritual song is in the hands of their congregations? Or, on the other hand, will the new hymnal make any real difference? Will the preachers in our pulpits announce the same old round of hymns? Will the people manifest the same indifference as they sing? Indeed, will our churches everywhere make this new book of Christian worship available to our people? If they do purchase it and place it in the pews will they continue, on every possible occasion, at evening services, Sunday school, young people's meetings, revival meetings, assemblies and institutes to have recourse to those publications which are really secular, in spite of their religious pretense, so doggerel-like is their verse and so cheaply and primitively dance-like their music?

Features and Characteristics of the New Hymnal

1. *Social Service Hymns:* When the present *Methodist Hymnal* was issued more than a generation and a half ago, it was farther in advance of other hymnals on the market at that time than our new hymnal can hope to be today. The years have come and gone and new ideals, desires, and necessities have come upon us. Our Christian thought must receive new expression at many points in our hymnal. We have felt increasing need of hymns which match the mood of social service. Such hymns will appear in our new book. It has not been easy to discover them. The message of social service is not as lyric as was the message of individual redemption and eternal salvation so stressed in the work of the Wesleys in England and throughout the pioneer days of Methodist development in the United States. But the new hymns of social service and brotherhood will be found. Will they be sung?

The foundation of our Christian enterprise is unchanging. Jesus Christ is the same yesterday, today, and forever. But certain emphases of yesterday, particularly of a theological type, are not needed today. Many hymns once used have not been sung in many, perhaps not in any of our churches for decades. Some other hymns of olden times were marred and interrupted in their development of a great, universal and abiding spiritual message by stanzas expressive of ideas vital enough for their authors, but having no real significance for our people today. Carefully, prayerfully, with anxious concern to serve God and His church without fail, unused hymns have been eliminated, and useful hymns have been edited. There has been no violence done at any point. No ruthless "highbrowism" has been suffered to intrude itself. The Commission has never forgotten for a moment that it represents the ministry and people of the churches and must eventually face their judgment. But, nevertheless, room has been made for new hymns couched in terms which are living, vital and significant today.

Will they be sung?

2. *Gospel Songs:* A section of carefully selected, tried and proven gospel songs will be found in the new Hymnal. Those who were responsible for the work sensed not only the desire, but the real need of many of our congregations for this new section. These songs of salvation, together with the old familiar hymns of the ages, fit this work to serve our people when they gather for all services of devotion, prayer, challenge, exhortation, and inspiration. Will our churches continue to pay tribute to those who publish song books of questionable taste, uncritical religious ideaism, and so cheaply made as to serve but briefly until new books must be purchased?

3. *Singable Music:* The music of our new *Methodist Hymnal* is singable. For the most part it is of genuine worth and merit as judged by those who are competent to pass judgment on musical compositions. But it is singable. It has been sung, over and over, again and again, by groups not preponderantly made up of trained musicians. Will our pastors, cooperating with singers and instrumentalists of the church, not only encourage, but train our people to sing the new tunes?

4. *A Comprehensive Hymnal:* The new *Methodist Hymnal* makes ample provision for the observance of the various festivals and services of the Christian year. The full round of religious experience is given musical expression. Every age of Christian life is recognized. There are hymns for little children to sing. These are not hymns *about* children, but carefully selected hymns *for* children. Every great fundamental doctrine of the church and of the Christian religion finds poetic and musical setting somewhere in the new hymnal. The history of the faith is vitalized and the names of great and good men of God flash from the index pages as authors or composers. The Holy Bible from the first chapter of Genesis to the finale of Revelations is paraphrased or freely interpreted in the poetry of our new Book of Worship. Morning has its pæons of praise. The day of toil and the day of rest and gladness alike live in the hymn texts. The evening with its setting sun and the night veiling the earth with thick darkness which still cannot hide man from God nor the love of God from man, are painted in verse and interpreted in music. The shock of spiritual conflict and the

long, slow drag of patient, persevering service, lightened only by abiding faith that righteousness will one day reign in the earth, are as truly expressed and interpreted as are the age-old experiences of nations and peoples interpreted in their folk songs. Inclusive, comprehensive, totalitarian—all that and more is the new *Methodist Hymnal.* Will it remain a virtually closed book to our congregations?

5. *Chants:* Through generations our *Methodist Hymnal* has made chants available to our people. Naturally in the original Wesleyan movement the people chanted mightily. Throughout the history of Methodism in England the people have never turned away from their chanting. The chant is one of the noblest and most practicable forms of sacred music for congregational singing. The text in most cases is pure scripture. The musical setting is simple, repetitious as to melody and harmony, and of a rhythmical structure as close akin to natural speech as is possible. *Venite, Jubilate, Magnificat, Nunc Dimittis, Te Deum, Gloria in Excelsis, Sanctus, Offertory*—what a list of inspiring subjects, developed in aspiring text and music!

The *Te Deum* is long, and perhaps it will not be useful on many occasions. I shall never forget, however, the crowning experience of hearing the United Conference in City Temple, London, stand and sing the *Te Deum,* full length, unaccompanied, from memory. In spite of the fact that they used a musical setting lacking in distinction and aesthetic worth, it seemed to me that the voices of angel choirs joined in with the singing hosts.

Chants are inspiring, enjoyable, singable. Our *Methodist Hymnal* has long made them available. Our new *Methodist Hymnal* will present these age-old but ever new Songs of Zion in the most carefully edited and annotated form conceivable.

But what of it? Will our ministers, musicians, and people manifest idealism, leadership, and patience to learn them, to sing them until they literally become a part of our experience and thus enter into the cultural and spiritual heritage we shall hand down to our descendants? No one would consent for a moment to publish a *Methodist Hymnal* minus these great art forms of Christian praise, worship and prayer. But how many of our congregations will avail themselves of the blessing and inspiration which come through their practice and use?

6. *Mechanical Improvement:* Many complaints were made against our present *Methodist Hymnal.* Some of these complaints were alibis and shibboleths. Some were sincere and well taken. Every such complaint was duly weighed by your Commission. Those which were fundamental, concerning the materials themselves, the arrangement of the book, the psalter, and the aids to practical use, such as indexes and annotations, have been most conscientiously considered in selecting the materials and developing the complex structure of the new book. Some of the complaints of lesser importance have been regarded as general enough and earnest enough to modify vitally and qualify the work of editing the new book.

Thus the words of the text will, for the most part, appear between the staves of music. The new book will be as compact and light as possible in the light of the great scope of subject-matter, the almost innumerable occasions on which it will be used, and the number and

diversity of the people who will use it. The book will sell at a price much lower than one would have a right to expect, quality of workmanship and care and competence of preparation considered. All indexes will be made by hymn numbers and will be placed where they can be easily found. Type, both for words and music, will be plain and readable. As far as possible hymns will be so placed in the book as to avoid printing on two pages. Titles and metrical structures of hymns and tunes, names of authors and composers, and dates of authorship or composition, will be clearly and plainly printed. The general and specific section of the hymnal in which a hymn is found will be clearly set forth on each pair of pages. In a word, every possible effort has been put forth and all possible care has been taken to make our new hymnal practical and useful. Will it be used accordingly?

7. *New Orders of Worship:* The new *Methodist Hymnal* will present to our ministers and people splendid aids to worship. Preeminent among these will be the new orders of worship to which reference has been made. For many years we have had no order of worship printed in our *Methodist Hymnals.* True, there has been a page of printed matter with a title at its head indicating that the matter comprises an order of worship. Investigation quickly reveals the fact, however, that the page contains only a program of miscellaneous religious exercises. Of ordered sequence, development, and climax of that vital religious experience known as worship, there is no trace. The new orders of worship are greatly in advance of anything the Methodist Episcopal Church had officially at its disposal since the early days when John Wesley's own modification of the Orders of Worship of the Church of England, were officially adopted by the Christmas Conference of 1784. The question I raise is whether in spite of the study and work of official commissions, adoption of their recommendations by our General Conference, and publication of the results of their labors our people will continue to find the worship periods devoid of pattern or plan, and consequently without meaning or inspiration.

The religious life of a man or woman may be recapitulated and relived in a brief period of worship. Consciousness of God's real presence in our lives, penitent recognition of our failures and shortcomings, praise which leaps upward on wings of melody and song, instruction through properly atmosphered, systematic and progressive reading of scriptures, complete dedication in prayer, offering or communion—all of these can and should have a place in every service of worship, even the briefest. Our new orders of worship will appear in our new *Methodist Hymnal,* waiting and ready to be used for spiritual uplift and inspiration.

But will not many of our pastors continue to provide only a "miscellaneous program of religious exercises" for their people? Will not those great elements of liturgical moment, unity, sequence, development and climax continue to be ignored? Will many of our ministers realize the breath-taking responsibility of leading a considerable number of people through the only worship experiences they will ever have?

Preaching is important, mightily, vitally important. But so is worship. And the period of worship, by virtue of leadership, orderly and progressive sequence, and actual inner experience of the worshipers

should be complete in and of itself whether a sermon follows or not. This is provided for in our new *Methodist Hymnal* by a significant order and by an abundance and variety of worship materials. With what probable result?

The Minister's Failure

A few years ago in an address to a Methodist preachers' meeting in one of our eastern cities, one of the largest cities in our land, I threw out this challenge: "Go home, take down your hymnal, go through it carefully and critically, listing every hymn that has been announced from your pulpit and sung by your people in all the services of your church during a year past. And it may surprise you what you have not done." I believe that every minister should list his hymns at each service, carefully choosing hymns with reference to a real service to be rendered by the text and music of the same, and with care and thought choosing such varieties of hymns as will deal with the major topics of life and religion each year.

One honest pastor went home from that meeting and accepted my challenge. In that pastor's church the hymnal was used morning and evening on Sunday, and at a midweek prayer service with an average attendance of nearly two hundred. He told me afterward that to his surprise and dismay he found he could list less than fifty different hymns his people had sung during the year preceding. Yet when a talented young minister of music was engaged by that church he found that the great congregations, led by a series of graded volunteer choirs, responded enthusiastically, sometimes almost ecstatically, to the invitation to explore the hymn book, learning and singing the messages in poetry and song to be found therein.

Training a Congregation to Sing

It is possible and practicable to train a congregation to sing new hymns and tunes. Let the pastor choose his hymns in ample time for the organist and the choir to familiarize themselves thoroughly with them. If a tune be new, the choir or a soloist can sing it through in the presence of the congregation assembled for worship. It may even be lined out musically, the choir or soloist singing a phrase, line, or longer fragment of the hymn, the congregation singing in turn. Such rehearsal need not take long. It need not prove a strange, irrelevant, or undignified element in the service.

Not only should the people become truly familiar with the music, but they should be led to consider the meaning of the text. John Wesley used to advise his preachers at annual conference to stop the people after a stanza and ask them, "Do you know what you have just sung? Do you know what you are about to sing?" I do not recommend this particular method. But worshipers should be led into a realization that hymn texts have significant meaning. Hymn writers enter into the same religious experiences as the rest of us. But they have a gift for expression which is denied most of us. It is our great privilege to take

upon our lips the words of worthy hymns while we appropriate their meaning and significance for ourselves. Effective and satisfying religious self-expression is the result. And if we truly think and appropriate the meaning of hymns as we worship in song we shall deepen in understanding and grow in grace.

The Old Hymnal a Closed Book to Many

Early in the year of 1927 I set to work with members of my Middler Class in Hymnology at Boston University School of Theology to ascertain some exact facts about the use of the *Methodist Hymnal* in the churches of our connection. At that time this hymnal, known then and now as a book of dignity and merit, had been widely distributed in almost fabulous numbers throughout our Methodism. It had been on the market and in our churches at that time for more than a generation.

In that class at the School of Theology I had fourteen young ministerial students. Several of the group were sons of Methodist ministers and had been reared in parsonage homes. These young men represented almost every section of Methodism, East, Middle West, far West, and the deep South. They came from city, village and country. Almost without exception they had spent their lives in Methodist circles, Sunday school, Junior League, Epworth League, regular church services, revival meetings, prayer meetings, institutes, camp meetings, and summer assemblies. As I now remember every one of them came from a Methodist college and had there attended chapel and church. Now all were at least in their second year of work in theology.

Beginning with the first hymn in the *Methodist Hymnal,* we slowly, carefully, studiously went through the hymn book, day after day, week after week. The same question was asked again and again. Each time we moved to a new hymn I asked. "How many of you ever heard this hymn sung?" I did not ask how many knew the hymn, or had sung it, only "How many of you ever heard it sung?" When we found that a hymn was totally unfamiliar to the group we paused to study it. We were even then thinking in terms of a new *Methodist Hymnal,* and I found this an excellent opportunity to gather first-hand information. Of each hymn that no one knew we inquired as to whether it was worthy of use or should be deleted when the time came to deal with it. Again and again we found that a hymn unknown, unheard by any member of that group of seriously interested students was worthy of study and thought. We learned to know and love many a hymn as we went along. I was shocked and grieved to find that some of the great hymns were unknown, unheard, evidently unused.

When we had finished we brought together our carefully, accurately kept records. Will you believe me? Nearly five hundred of the hymns in the present *Methodist Hymnal* had never been sung in the hearing of any member of that group of students as far as they could remember. And if it had not been for one unusually interested church musician in the group a good many more, recorded as having been heard by one only, would have been added to the list of unknown hymns.

A Crowning Achievement

Only a few days ago I held in my hands a copy of the first edition of the first *Methodist Hymnal.* As I looked at it and thumbed carefully through its brittle pages I thought of the illustrious line of hymnals which has stemmed from that early book. In this line of great treasuries of religious poetry and song I honestly believe the new *Methodist Hymnal* which will be in the hands of our people next fall is more than a worthy successor to its predecessors. I honestly believe it will be the greatest of them all. Viewed from any standpoint of poetical worth, musical merit, spiritual integrity, comprehensiveness of matter and content, or practical usefulness, I can speak of the new book only in superlative terms. The work is done, well done I believe. It remains for ministers, church musicians, and laymen, official or rank and file, to answer the question whether the expense and effort will be justified by the use made of the new *Hymnal.* I hope churches, districts, and annual conferences will give time and thought to the answer which shall be returned to this question.

The study of our hymnal and practice in its use may well become a serious part of the programmed procedure of many religious assemblies which may be convened. Seminars may well be conducted by various and sundry units of our widespread denominational organization. Who knows but one day we may discover it feasible and desirable to maintain a denominational Commission on Worship and Music with professional, full-time leadership. This might result in conference and district supervision of the development of worship in all our churches.

But whatever machinery may or may not be placed at our disposal, let us recognize with gratitude the privilege which is ours as the new *Methodist Hymnal* is placed in our hands. And let us make the most we can of it that God's will may be done and that His Kingdom may come on earth.

The Church and the Social Challenge

By EDMUND B. CHAFFEE
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ORGANIZED religion emerged from the Great War impaired in morale and prestige. It was powerless to prevent its coming and it had no clear message when it came. Faced with that world catastrophe the Church had little to offer and, as a consequence, its hold upon multitudes was weakened. It has survived, but that failure has cost it the respect of no small number of clear thinking, idealistic men and women. Today the Church faces a second great crisis. It dare not fail again, for failure will probably mean that it will cease to have any appreciable influence in the new world into which we are coming. And that would be a tragedy both for the Church and that new day which is dawning. It is, therefore, of prime importance that we ask before it is too late what contributions organized religion can make to the period just ahead, a period all will agree is to be one of profound social change; one of the great turning points in human history.

Machines vs. Muscles

There is increasing agreement as to the nature of the crisis through which humanity is now passing. Until a few short decades ago man had to depend upon the muscle of himself and the animals he domesticated to get his work done. Very real limits were thus set to what he could accomplish. Work as hard as he could it was impossible for him to produce more than a very small fraction of what he wanted or needed. His laws, his customs, his morals, his institutions were all built upon what Prof. Simon Patten used to call "the economy of deficit." Then in the past century and a half and particularly in our own generation man has tapped the energies of Nature. He has stepped up the power available to him many fold. He has made the revolutionary shift from muscular energy to the energy of the high power machinery. So tremendous has been this change in the capacity for doing work that words can scarcely express it. One man can do by the touch of a hand what a thousand slaves never did. One of our great turbines can generate more energy than all the working population of ancient Egypt. This has indeed been the real revolution beside which the French Revolution and the Russian Revolution were but ripples on the tide. The economy of deficit has become the economy of surplus. It is this basic fact that is at the bottom of our present confusion in economics, politics, philosophy, and religion. We are in the process of adjusting ourselves to the mighty changes which high power machinery is forcing upon us. It is because of this basic fact that we have the absurd spectacle of starvation in the midst of plenty, millions

unemployed with millions needing their services, our suicide rate mounting to new heights and fear gripping the hearts of both the panhandler and the millionaire. What can the Church say and do about all this? Before I attempt to answer this question let me deal with a prior one which is often raised.

Religion Affects All of Life

There are some, not so many as a few years ago, but there are some who say that the Church has no responsibility in this field. They say that religion is purely an individualistic matter, that it should not enter this economic realm. To them we may reply that life cannot be divided into the economic and the religious. It cannot thus be departmentalized. We function with our whole selves in each situation. Our psychology has driven that fact home to us. Moreover if our religion does not enter into our every-day business life where we spend the most of our time it will not have very much effect in the relatively few moments we devote exclusively to it. We Americans, in our insistence that State and Church must be separate, have far too rigidly divided life into the secular and the religious. This division has made religion unreal and it has made business pagan. And finally religion has the vision of a world completely organized around the principle of love. It can never be satisfied with less than the realized rule of God in all of human life. It prays "Thy Kingdom come, thy will be done on earth as it is in heaven."

What the Church Offers

But what has the church to offer in this world disaster? What light does it hold up in this deepening economic night? Well, it offers today what it has offered throughout its history. It offers *charity.* It is easy to sneer at this. No one knows better than some of us how inadequate it is, and yet it is of tremendous significance in the present situation. Largely through the stimulus of church folk the hungry have been fed and the naked have been clothed. The churches have done their part and done it well in the various Gibson committees, community chests, denominational drives and all the rest. It has been the teaching of the Church through the years that has made nearly every one in this land feel that somehow all in need must be cared for. The Church might have done more in this realm but it has given generously. Increasingly it is giving sacrificially. The Church has pretty well carried out the command of John the Baptist to the multitude who came to hear him on the banks of the Jordan: "Let him that hath two coats impart to him that hath none and let him that hath meat do likewise."

However, no one will presume to say that this is the whole duty of the Church. It is but a palliative. If the Church can offer nothing more then indeed is its doom sealed. Increasingly in this unprecedented disaster do I think of those words of Jesus when he said to the crowds that gathered to hear him: "When you see a cloud rise in the west, you say, There is a shower coming and so it is. When you feel the south wind blow you say, There will be heat and so it is. You hypocrites, you know how to decipher the look of the earth and sky and

how is it you cannot decipher the meaning of this era?" I believe therefore that there is no more important duty laid upon the Church today than that of helping men and women to *understand the present situation.* If, from every religious leader in this country, there could come the basic teaching of what this crisis really is, we could face the future with confidence. If, from every pulpit in this land, there could go forth a message as to the nature of the problem, we would be a long ways in the direction of a solution. The facts are clear as to the changes which have resulted from our high-power machinery. Let the churches make those facts known. Let them make it known that it is now physically possible to give every one the material basis of the good life. The recent survey of potential product capacity made under the FERA showed that in 1929 our industrial equipment could have produced about $135,000,000,000 worth of income for the American people. Instead we produced about $90,000,000,000 income. There would then be not only the possibility but the probability that public opinion would demand that our political and industrial leaders make the social changes necessary to use the physical equipment we now possess to give all the necessaries and comforts which are rightfully theirs.

But, in understanding the situation actually faced, there is more to be considered than the rôle of high-power machinery. There is also the hang-over we still have from chattel slavery. It was slavery that cut society in twain. It was slavery that divided mankind into classes. The ancient civilizations were built upon it. Feudalism took over the institution and rechristened the slave a serf. The industrial revolution took the masses into the factories and paid them wages, but taught them to think of themselves as a lower order than those who owned those factories. To put it briefly, from chattel slavery the masses have inherited a social inferiority complex and the privileged have inherited a social superiority complex. The old, old evil of slavery still prevents us from thinking in terms of the essential oneness of mankind. The Church must help to dispel from men's minds the last vestige of the evil inheritance of slavery. It is that evil inheritance which makes us so tolerant of the idea that it is necessary and just for a few to have much and the many little.

It will be a contribution of the first magnitude if the Church can bring to its adherents an understanding of what humanity's present problem is. Possibly that problem might be stated in some such terms as these: How can we so organize our economic life as to use our high-power machinery so that all the people shall have the necessaries and comforts of life and at the same time have that organization emotionally satisfying to them? I add the latter part because it is easy to conceive of a regimentation of life which would provide all an abundance of things but would be hideous in its thwarting of individual expression. Now this stating of the question would not solve it, but it would provide an informed opinion which would make a solution inevitable. No lasting solution will take place until there is such an opinion. It is a primary responsibility of the Church then to help men and women understand the problems now faced by the western world.

The second contribution which religion can make through our churches consists in *judging* the social system of today. Like Amos of old, the Church must hold up the plumb-line of righteousness. The spokesmen for religion must hold up the mirror to human society and show men what it really is. They must indulge in destructive criticism and not be deterred by the fact that they cannot furnish a blue print as to precisely what they would put in place of what they denounce. I rejoice that it was two clergymen, John Haynes Holmes and Rabbi Stephen S. Wise, who dared to speak out and flay the recent régime of the buffoon Walker. In the present situation the Church is faithless if it does not attack such evils as child labor, the breakdown of labor standards and civic corruption. Only as these evils are denounced will remedies be found and applied. I do not mean by this that the Church should be always scolding, but I do mean that it must be unafraid in its championship of the rights of the poor and the oppressed.

Increasingly have I come to feel that the Church may well make another contribution in this fearful day. Our men of science tell us that they are dealing with the how of things. Ultimate meanings and purposes are not within their province. We may say to the man of science we want to fly and he will invent the aeroplane; we may say we want to go under the water and he will work out the submarine; we may say we want to be done with smallpox and he will devise the preventive vaccination. However, he does not essay to tell us what we ought to want. That is not in his field. That question of what ought to be lies in the field of religion. In this fundamental difference between science and religion we have a clue as to the rôle of religion in our facing of the economic crisis. It will be a most important contribution for the Church to make clear what we really want of an economic system. The first rule for success in an undertaking is to have clearly in mind what is sought. If our social aims can be made clear then we can say to our scientists, our technicians and engineers—"these, gentlemen, are the things we want, show us how to get them."

To make a little more definite what I am saying the Church can make articulate the demand that whatever new economic technique may be devised shall give us all the material basis for the good life. The first business of an economic system is to produce the goods we need. We can chalk that up as *Aim Number One.* We can also make clear the aim of *security* which is so deeply in the thought of all of us. From the ditch digger to the banker there is that craving for economic security, the desire to be guaranteed that if we do our part we will be taken care of in old age and in sickness. There are such physical aims as these, goals so important that they are practically self-evident. There are also imponderable goals, spiritual goals if you like, which are just as important. Individual freedom, probably equality, and certainly fellowship are goals to be held up and striven for. In this sphere the old slogan of the French Revolution was not far wrong—liberty, equality, fraternity. Religion then can make a genuine contribution if its spokesmen will help the people to keep clearly in mind what they really want, if they will define the ends to be sought. If these ends are made clear and if they are held constantly before our men of science and technicians they will show us how to get them.

A real contribution can be made by the Church in helping men to understand the issues civilization now faces; it will be of social value, too, for the Church to condemn the evils which afflict us and it will be a great gain if the Church can make clear and definite what are the worth-while ends to be sought. There are some other contributions which must not be forgotten.

The Church can be of inestimable service in creating the proper atmosphere for the solution of the problems which now torment us. There are clashes between opposing interests. It is quite thinkable that these clashes may become open warfare. The class war may become an open and bitter reality with all the weapons used in international war. But every human problem can be solved if there is a will to solve it. The Church is the one organization which we have which declares boldly that all are members of the common human family. If there is a genuine understanding of that fact of brotherhood a solution can be found. A heavy responsibility rests upon the Church for the creation of that spirit of good will in which alone these group antagonisms may be solved. From a slightly different angle it may be pointed out that the Church may be able to energize the will of men so that they will seek a solution for their problems until they find it. But all this may be summed up in saying that the Church has a contribution to make in this day in the creating of the atmosphere in which there will be a deep and abiding desire to find a way out consistent with justice and the golden rule. Also the Church, in these days, must fight valiantly for freedom of speech and press; it must lend its influence to the cooperative movement and it must uphold labor's right to organize in organizations of its own choosing.

And finally we must never forget that human society is made up of individuals. Unless those individuals are socially minded, it is going to be impossible to make the collectivism toward which we are undoubtedly moving, the Utopia for which we strive. Some way must be found to sublimate the age-old lust for possessions and the lust for personal power. Religion alone can turn that trick. It can turn it by what Horace Bushnell so aptly described as "the expulsive power of a new affection." Religion has always taught and it must continue to teach that it is only as a man really lives for others that he finds a satisfying life. It is only as he loses his life that he can save it. It is then the duty of the Church as it has been its duty down through the centuries to create men and women who will be governed by the desire for service. Only as such character is created is there any hope of a human society very much better than what we now have. The Church must teach that men cannot serve God and money and it must drive home also the spiritually corroding effect of the lust for power. It must make real those words of Jesus: "The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so; but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve." No greater contribution can be made by the Church than the developing of individual men and women "conditioned" (to use a word blessed today) to seek the well-being of others.

Conclusion

What contributions has religion to make through the Church in this era of social reconstruction? There are many, but possibly the most important may be summed up in this brief sentence. It is the task of the Church today to understand this era, to judge it, to hold before it worth-while goals, to create the will and the spirit in which alone its problems can be solved and above all to create men and women who will be actuated by a passion to secure for all the good life they desire for themselves.

You will note that in all this I have advocated no particular political philosophy or program. I have consciously refrained from doing so. I am not oblivious of the fact that the changes which must come will have to come through concrete programs. There may be times when it is well for the Church to endorse some specific legislation but, generally speaking, it will have more than enough to do if it does those things about which I have been speaking. The Church has lost a sense of its own message if it has to look around to find some program to which it may tie. Its program is nothing short of the complete regeneration of the human heart and human society and, while that program may be partially expressed in some of the movements now holding the center of the stage, it is by no means adequately expressed in them. The Kingdom of God implies far more than socialism or any other political or social movement.

My friends, we stand at one of the great moments in human history. The old order is crashing before our eyes. It will live on for a while but the plain fact of the matter is that our hearts are no longer in it. It has been judged by the Christian conscience and found wanting. The moving hand has written. The decision has not yet been announced but society has already made it. Individualism free and unrestrained has served its day and collectivism which alone is appropriate to the technique of high-power machinery must and will come. That change carries with it the possibility of giving every man what kings and princes could not have before. It may well be that the historian of the future will count all before this century as barbarism and will write that it was not until the 20th century that man finally won his struggle for the material basis of life and became civilized. It is a glorious vision that we see. Physically speaking our economic problem is solved. All can have an abundance of the things needed for human life and comfort. To what heights may humanity not rise when man is freed from the haunting fear of want. What possibilities there are in human nature when man no longer has to fear that his neighbor will deprive him of livelihood. Men then can really cooperate; they can live as brothers. The vision of the prophets can come true that "they shall build houses and inhabit them; they shall plant vineyards and eat the fruit of them; they shall not build and another inhabit; they shall not plant and another eat." All these things can be done in this very generation. Whether they will be done is going to depend upon the Church and the leadership of it.

The City-Wide Administration from the Standpoint of the City Executive

By F. B. Newell
Superintendent, New York City Society

THIS is the day of crumbling institutions. Every morning when you read your newspaper, you find that twenty-four hours have added more bankruptcies and failures. Some of these institutions seem to have been doomed because they were outmoded and some because they didn't have a financial reserve sufficiently strong and liquid to meet the crisis of the present hour. The passing of some of them scarcely attracted attention. People shrugged their shoulders, exclaimed they had probably outlived their usefulness, and promptly forgot them. The passing of others brought untold suffering to thousands who will go down to their graves looking back and saying "if that institution hadn't failed I'd have been all right."

The City Society hasn't been an exception. In every denomination throughout the land, they've been disappearing. First, the secretary is discontinued and then the Society soon perishes; or if it survives it is merely because it has assets which have to be cared for—real property which is either too good an asset to lose or too poor a liability for the creditors to take. Throughout the country you find them—empty shells which had a significant purpose and in some cases a noble history, but which entered a race for self-preservation and, in true Biblical style, lost their souls and died. For the most part, Methodism has looked, shrugged its shoulders, and said, "Too bad—outmoded."

It may be that Methodism in the great cities a few years hence will look back from its dying condition and say, "If we'd only had a plan, a forward city movement with brains, we might have escaped this day of evil condition." It may be that Methodism is even today following the very footsteps of those dead and dying city societies—setting about itself a barricade for self-preservation—thinking to save itself—mistaking the flush of success it finds in certain centers as a sign of reinvigorated health, when actually it is marked for death. Could this be so!

Methodism is suffering the trials of every great democracy. It has such well-balanced and intricate machinery that it is ill-fitted to meet the problems of a depression like this. It meets in General Conference once in four years, but, in four years, economic conditions may change so rapidly that only an easily controlled machine is sufficiently versatile to meet the problem. Democracy everywhere is facing this same danger. Some nations have attempted to set up dictatorships to meet the changing conditions. One nation has chosen Communism as the way to safety. Both systems are dangerous, and many of us believe they are bound to end in producing a worse state of affairs than the one

they came to correct. But this one thing may be said for them, they place power in the hands of a few, and the few, if honest, may find ways to save the many.

Collective Planning Necessary

Isn't it strange that Methodism, which has such a large group of socially minded ministers who are constantly preaching collectivism and Socialism, has never applied the principles to itself? Little as I agree with the doctrines of my Socialist friends as applied to our national economy, I know of no other way to transform the clumsiness of Methodism into an efficient machine than to practice within our own denominational economy the principles of collectivism.

Let us look at the financial condition of Methodism. We have a total denominational debt of $101,010,546, according to the figures of Dr. W. B. Hollingshead.

From this we may estimate that approximately four million dollars have to be raised every year just to keep the interest paid. Nor is this the worst thing about this debt. The worst thing is that about 15 years ago the debt was only 14 to 19 million dollars. Today 101 million. One wonders how we could ever have let it happen, but it did, and here we are with 101 millions of indebtedness and no plan to meet it.

In dealing with the problem, I've a feeling we must proceed not on a national basis, but by small units. It seems to me to be the special task of the city society in this hour. This problem should be faced on a city-wide basis. Presumably it would be false to suggest that all cities are like New York, but let us consider New York.

It is self-evident that the churches with the best plants and equipment are the ones erected during the expansion period. These likewise are the ones which have the greatest mortgage indebtedness. Presumably they are the ones that should be saved because they have the equipment to serve the needs of this day. So often, however, their energies are so overtaxed in attempting to raise the interest that they give too little thought to the program and the place they might fill in the community.

It is not less self-evident, however, that the older churches are often the ones with small mortgages or none, and often with significant endowments. I am minded of one located in a community of lofts and warehouses living on its large endowment, with trustees living in other communities but never thinking of the possibility of using their funds for the churches which they characterize as "those foolish people who overbuilt." And I am mindful of others which came into the depression mortgage free, looking about now for ways and means to persuade the District Superintendent to let them borrow to meet the current expense overdraft. Aren't they strange beings, these local trustees, only looking at their own problem until utter necessity drives them to action? Yes, we need collectivism in city church planning.

Collectivism implies authority in the hands of the few to benefit the many. We have plenty of officials—Bishops, District Superintendents, City Executives, Boards of Home Missions, but no authoritative

power. What Methodism needs today is an authoritative power which can plan an advance and bring it to pass. I do not see how else we will ever combat the parochialism and provincialism of local church Boards of Trustees who see only their own problems and who fail utterly to recognize that a denomination can serve the needs of a city comprehensively only by having the power to use the assets of city-wide Methodism for the best good of the whole.

If the local Boards of Trustees are a deterrent to church mergers, our appointive system is about as bad. Our Bishops and District Superintendents hold up hands and say, "What will we ever do with Brother Jones?" Yes, the City Executive who works for church strategy has ever before him the plug and hole system—a job for every man. Perhaps the condition in other denominations is not less happy. However, ours is a sad condition—a denomination with over 20,000 churches trying to meet the property problems with a machine which operates on a plug and hole philosophy—trying to plan a constructive advance with a system that settles the questions of merger, relocation, and strategy on the necessity of finding an appointment for Brother Jones.

Serious as these various conditions are which keep the Church from having a strategic plan, they could be corrected if it were not for the fact that nobody seems to be doing any constructive thinking on this problem. We hear people talk about it in small groups, but nobody has had the ingenuity or the daring to propose General Conference legislation to correct it or to propose a nation-wide study by segments so that a recommendation could be made for legislation. No, the problem is not the appointive system nor the parochialism of church trustees so much as it is the general lethargy that has kept us from constructive thought for strategic planning.

A Message of Religious and Philosophical Certainty

So much for the conditions which beset city Methodism which are due to failure on the part of Methodism to correct them. Let us now look at what is going on outside Methodism. At first glance it would appear that a paper such as this is not the proper place in which to discuss the message of the Church. I desire to bring it in, however, for discussion in order that I may point out what is happening in great cities as a result of the fact that there are great groups of people who are not finding religious certainty and personal poise in the message of the older denominations. It is not my desire to analyze the message of the Church. You could get a hundred answers to the question, "What should the Church preach?" by simply asking a hundred different people to answer the question. I realize that the capitalists are saying we preach too much socialism, the laborites are saying we preach too much capitalism, the fundamentalists are saying that we are too liberal, and the liberalists are saying we have too much fundamentalism, but I believe that, running through the entire difference of opinion, there would be unanimity at one point. Everywhere people are saying that the need of the world is a personal, religious, and philosophical certainty by which men can live in peace and happiness. From all sides we hear calls to the Church to put its religious message in

such shape that it will provide this human need which has been so accentuated by the depression. I believe the Church is filling this need in a much larger measure than people realize, but I believe likewise that there are trends away from the Church because people are not receiving this certainty which are very little thought of but which should be called to your attention in a paper like this. In a book, written by Charles W. Ferguson and published about seven years ago, under the title, *The Confusion of Tongues,* the opening pages were devoted to an analysis of religious advertisements in New York newspapers in 1928 showing that on a Saturday morning out of the one hundred and eighty-two advertisements of religious services ninety were advertisements of the cults. In testing this out in 1935 we find that a newspaper, in general, carried ninety-six religious advertisements showing that the advertising evidently had been reduced 50 per cent from 1928. Of these ninety-six, seventy-one were the advertisements of the older denominations, fifteen, however, being counted in this column belonging to the Christian Scientists, while twenty-five represented the cults. If the Christian Science advertisements had been counted cults, the number would have been forty for the cults and fifty-six for the regular denominations. Among the cults which were included in this showing were Ethical Culture, Pentecostalism, Divine Science, People's Christian, Hospital Science, Theosophy, Universal Design, Unity, Absolutism, Metaphysics, Mental Healing, and the Bahai Movement. If this were the extent of the cult movement in great cities, it would not call for much worry on the part of the denominations, but the peculiar thing is that this represents an infinitesimal part of a mushroom growth of cults which is spreading over most of the great cities of our country.

In the foreign-language and Negro sections of New York there are areas in which several of these cults have meeting places in the same block. It is not my intention to analyze the cults. I believe that they do not give the lasting personal certainties which people seem to be seeking. I do believe, however, that they are growing, that they have an immense and, at some times, unnatural vitality and that they present as great a problem to city denominationalism as is in existence at this moment. It cannot help but raise questions in the mind of a city executive when he finds in an Italian community that the Church in which Methodism has invested hundreds of thousands of dollars over a thirty-year period suddenly has as it competitor a Pentecostal Church which, in two or three years, is many times larger than our church numerically. It does not have to sustain an overhead for property and denominational allegiance and consequently it is gaining ground verp rapidly. It is doubtful if anybody can definitely estimate the great numbers of people who are attending these cults. Surely it is the function of the Church to try to give its people religious certainty and spiritual culture. Let me reiterate that I believe in many of our churches this is being given in better form and with more reality than has ever been the case before, but let me also intimate to you that there are churches throughout our denomination and all denominations where the preaching of the hour is being editorialized and the message of the pulpit is being given in terms of economics in such a degree that many people are seeking the satisfaction which they think

they get from the cults without realizing that in most instances these cults lead to a fanaticism which is totally unsatisfying. I believe much of this is due to the age in which we live, the feeling that is growing among our men that the most important thing in the world is the question of providing for the millions out of employment. There seems to be an unfortunate lack of a presentation of a philosophy of life which has as its basis the thought that men cannot live by bread alone even though it be the bread of charity.

Presumably, even as it takes all kinds of people to make a world, so it takes all kinds of preachers to make a denomination. I do not know of any way by which we can pour the message of the Church into a mould so that it will be identical in every church. I am sure that this would be a most unfortunate thing, even if it could be done. I do believe, however, that it is the task of the city strategist, whether he be district superintendent or city society executive, not only to plan a geographical strategy but a message strategy as well. You cannot reach a diversity of people without a diversified message. It seems to me that our message today too frequently comes from newspapers, periodicals, and other printed sources rather than from the human contacts which alone are able to provide a minister with a message of religious certainty for this hour.

The Program of the City Church

Thus far we have looked at the city church strategy and the city church message. Let us now consider the program of the city church. Here again I do not desire to present to you a list of the varieties of programs which are found in successful churches. I am not interested primarily in whether the church serves a community through one type of program or through another provided it renders a real service. I am, however, greatly interested to know whether our church programs are merely traditional or opportunistic, or whether they have been developed to meet some vital need. In regard to the traditional program, I think it may be said quite definitely that churches which are attempting to live with a program that has been in vogue for many years are, for the most part, dying. One doesn't have to enlarge upon this statement. There are always to be found city churches which have two preaching services, a Sunday school, a prayer meeting, and a certain amount of pastoral visitation. If they happen to be located in a growing community they may grow. If they happen to be located in a community where conditions are adverse they are bound to fail. We have too many of these churches across the country.

I do not think that the opportunist type of program affords a very much better expectancy of life for a church. If one church tries midweek congregational dinners we are deluged with midweek dinners. If another minister gives a series of book sermons we are lavished with book sermons, and if another minister finds pageantry and drama a means of productivity we are surfeited with drama. The result is one gets the impression that the ministry of our denomination is not passionately interested in service so much as it is passionately interested in success. I am growing rapidly to believe that

the church program which ultimately will produce something worth while is the program which starts with research and experiment. I do not know just how such a program is to be promoted. I cannot give any outline as to how to begin, but I am convinced that every church which plans its program from a careful study made of the needs of its people will effect a program which will both serve the people and produce success.

We have such glaring examples of churches which have failed to do this. I am thinking of one church in New York which, from its wealth of endowment, decided a few years ago to erect a parish house. This church, which has been one of the outstanding preaching centers of another denomination for several generations, with a congregation that comes from great distances to hear its great preacher, spent thousands of dollars in erecting a parish house which couldn't be used by any of the congregation and which the community itself had no interest in or use for. There it stands empty, save as to furniture, a memorial to a preacher and its board who thought they needed a parish house because parish houses were being built. Another section of our city produces an example of eight to ten churches which are struggling for an existence in a community that has changed recently into a hotel and boarding-house type of community. It is filled with young married couples and young business men and women who have taken residence in the community because of its proximity to their business. Almost constantly these churches get together to debate as to how they may kill off the most ineffective in order that the rest may have a livelihood, but seldom do they discuss the needs of that community and whether the church can meet those needs. Somehow we must produce a ministry and an ecclesiasticism which builds its program around research and need rather than tradition and opportunism.

It seems to me that the appropriations which are being sent into the home missionary field and the sustentation funds which are handled by district superintendents contribute greatly to the traditionalism and opportunism of our program. While we were in an expanding economic condition we found the Board of Home Missions and Church Extension and the various city societies of the country willing to undertake experimental programs, realizing that these experiments might not produce a numerical advantage to the church, but when we came into the hour of depression we found the executives of our Board of Home Missions and Church Extension and of our city societies spreading the decreasing missionary appropriations thinner and thinner on a horizontal basis until the experimental work disappeared and we had converted our missionary expenditures to a sustentation program. I do not think you can build the Kingdom of God by sustentation. I think it can be built only on a program of experimentalism through which we become all things to all men so that perchance some may be saved. Perhaps you are now saying—well, we had enough experimentalism during the early Centenary days. What did it produce? My friends, the thing that was wrong with the Centenary period of expansion was not the experimental program, but the fact that when the program began to become experimental some people allowed the advances made by experimentalism immediately to become traditional.

So much for programs. Let us look now at another problem of city church work which cuts across the strategy, message, and program. It has to do with desire on the part of the churches in the ministry and the congregation to seek the greener pastures which lie over the fence. For ten years we have been seeing a scramble on the part of all the denominations to preempt the locations in growing suburban communities where a future for Protestantism was bound to exist. The writer of this paper was probably the most guilty of all men at this very point. He went up and down his bailiwick preaching over and over to people that the huge investments of Methodist money should be taken out of unproductive downtown centers and should be located in productive suburban home areas. Nor was this a wholly untrue gospel. On this basis the Society for which I work spent many hundreds of dollars in producing a survey of the Methodist work in the three counties served by our Society. The opening chapter of that book, which had my entire sympathy and approval at the time it was written, was a discussion of a map which showed the areas in these three counties which probably would be the least productive places in which to establish churches. By varied degrees of shading these maps also pointed out the best of the happy hunting grounds and those in-between places where there was a fair chance of livelihood. But, somehow, I am not so greatly impressed with that map in this day. There is growing on me, instead, a feeling that churches should be erected and programs carried on not from the standpoint of whether a successful church can be developed but from the standpoint of what the need-condition of a community appears to be. If you could take a map of delinquency, disease, poverty, poor housing, and all the other factors that go to make up unwholesome communities and place on top of it a series of maps locating the denominational churches, you would find that there was a general scramble on the part of all denominations to get into the fertile fields and a general lack of comprehensive agreement as to which denominations should serve the fields of need. I am not a very good prophet, but I have an idea that the condition of denominationalism in the United States, which makes so many of us apprehensive concerning its future, is due more to this single factor than to any other one. Part of the growing distrust of people for the church, part of the basis for the atheistic attack upon our gospel, are based upon the belief in the minds of many people that for the last few years since the beginning of the depression we have had a philosophy of strategy which was based on the green pastures on the other side of the fence. I believe that at this point we need a Board of Home Missions and a set of city societies which will rise up and very definitely insist that the job of the church is to serve humanity where the service is most needed.

The Christian Spirit Is Basic

So many factors about city church work are clamoring in my mind to be said that it is with difficulty I choose one more with which to close this paper. I hesitate to express it, lest the expression of it be open to misinterpretation. The thing that is wrong, however, in Methodism fundamentally is not its strategy or its message or its program but its spirit. We belong to a church which has found itself existing in an age

of distrust and suspicion, seemingly irreconcilable differences, where personal ambitions and partisan sympathies play such a great part that the sincerest man is often misunderstood and the shrewdest and trickiest man often acclaimed. We are too much like the political parties of this nation concerning which it has been said recently—they're so much alike that they have no differences. If one party proposes a measure which the other party would have proposed had it thought of it in time the first party is sure to condemn it. Some of that spirit has entered Methodism. It has seeped somewhat into our councils and our gatherings. It has permeated somewhat our boards and our conferences. It has shown us in some degree that the criticism which we have heard for so many years, that there was politics in the Methodist denomination, perhaps was somewhat true, because it seems to be suffering the difficulties and hardships of a political machine. There is a certain amount of current distrust, often unexplained but too often felt, which is making the church live in a sort of an unreality from which it will have the most difficult recovery if indeed it does recover. It has an economic unreality by which non-productive churches receive legacy income while churches with possible productivity starve to death. It reproduces at that point the exact economic condition which is being condemned from one end of this country to another. It lives in a political unreality in which factionalism sweeps through it from one end to another with no clear mind determining which faction is correct and in all probability with no faction totally wrong or totally right. It lives in a realm of intellectual unreality constantly saying that if we set up a finer system of religious education we will produce a more moral and ethical social group, but which finds that the deeper it penetrates into the educational attitudes the greater becomes the prime element and the lust element of our civilization. It lives in a world of moral unreality which has so mixed up the morality of living with the legalism of how it may be done that it has in its pews on Sunday morning men who are giving allegiance to the great moral issues of this day while they consistently evade the acceptance of these moral issues by tax evasion, personal ambition, and desire for selfish aggrandizement. It lives in a condition of philosophical unreality in which it holds the most perfect and beautiful philosophy of life. It has a few men, both in the ministry and in the pew, who try to live up to it but it has likewise a great group of men and women who give assent to the philosophy but whose lives are not sufficiently motivated by it. To the end, therefore, that the spirit of our church may be renewed and deepened and made more Christian, I give you this quotation from a speech of Professor E. C. Lindeman, of the New York School of Social Work, to whom I am indebted for some of the phraseology of the last few paragraphs. Professor Lindeman attributed the quotation to Aristophanes. It reads like this—

> "From the number and subtlety of suspicions
> With which we vex one another,
> Give us rest.
> Make a new beginning
> And mingle again the kindred of nations
> In the alchemy of love
> And with some finer essence of forebearance
> Temper our minds."

City-Wide Administration from the Standpoint of the District Superintendent

By WALTER R. FRUIT
District Superintendent, Detroit, Michigan

I BEGIN with the supposition that a new District Superintendent has been appointed to a district which has within its boundaries a city, of three or more churches, which has no unified organization or program. This new District Superintendent finds plenty of work to keep him busy. The chapter outlining the work of the District Superintendent in the *Discipline* suggests twenty-five duties. Each of these recommends additional responsibilities. For example, in the District Conference there are over fifty items for which he is responsible. In the Quarterly Conference he is supposed to know either by inquiry or intuition over 200 facts concerning the local church. Indeed, he must know them, if he is to be of any real value to that church in administering its affairs or in appointing its pastor.

After he has fulfilled his duties to each of the local churches, if he is a man of vision and statesmanship, he soon has the conviction that all is not being accomplished for the city that could and should be done. He knows the work of the separate churches, but there is no united action, no power which comes from unity of endeavor. He is not satisfied, so he seeks some mount of vision from which he can look down upon the city as a whole to see its total needs. From that mount of vision he looks down not only upon each church and sees what it is doing individually but he sees whether each church is doing the kind of work it should do in relation to the city as a whole. He sees vast unoccupied fields for endeavor which the separate units are not entering and never can or will enter alone.

Here is a church that needs to change radically its type of program because the community has changed. There is a church with a great property value which is being dissipated because the business leadership within its own membership is inadequate. Here there has been a shift in population and this church should be turned over to a foreign-speaking group, and work begun among them. In another place the Negro population has crowded around the church which still holds on because it does not know how to let loose. This church should become a Negro center. Here is a new church which is threatened with debt but which has a long future of usefulness if the present crisis can be met. It must have help. Yonder is a vast new area where no church of a recognized denomination has been organized, where great numbers of children are receiving no religious instruction, or, even worse, are given wholly false ideas of religion by some cult, for the cults seem to go everywhere. These and many other opportunities

for service he sees, none of which can be accomplished in his rounds of Quarterly Conferences or by dealing with the separate units. Before any one of these churches will change the type of its work, it must be made to see that such a change will be a Kingdom contribution; that such a change will increase and not lessen the spiritual and moral forces of the city, and this cannot be done unless the total picture is presented and a unified program adopted.

Over against these opportunities the District Superintendent sees the individual churches filled with unused man power, with laymen who have been successful in business or in the professions. They have never been challenged with a great Christian enterprise. These men are doing no aggressive work, for no work has ever been offered to them to do. Some of the most consecrated laymen of the city are waiting to be put to work for Methodism and their city. He sees ministers whose total ability is far from being utilized by their own churches, but who are fast becoming individualists because no religious team work has ever been offered them. He sees unused financial resources which can be secured only by the presentation of concrete plans which appeal to the sound judgment of the laymen.

These churches and these laymen and these ministers feel some duty toward foreign missions, because foreign missions have been presented to them. They feel some duty toward home missions in some far away place in America, for these claims have been presented to them. But they have no sense of mission to their own city for it has never been presented to them. They are not to blame for this condition, for the total picture of needs and opportunities has never been placed on their consciences. In the meantime, the work languishes.

From his mount of vision the District Superintendent sees these Kingdom needs and these Kingdom opportunities on the one hand. On the other hand he sees vast unused ability in man power and financial resources. His task is to bring these Kingdom needs and opportunities and resources together. He has faith to believe—if brought together—the resources will be sufficient to meet the needs.

Our church is supposed to be a connectional system, but it does not automatically connect separate churches into a great unity of endeavor. It does not automatically connect Kingdom need with Kingdom resources. It connects only when somebody connects it. From his mount of vision the District Superintendent sees that this is his task. No one else, as yet, has his vision of opportunities or his knowledge of resources. Just when he is about to dedicate himself to this great work, in addition to his already heavy obligations, he remembers that his tenure of office is limited—that he has only a few years left of his term, and that the plans he is about to propose cannot be accomplished except through a long period of years. I believe city administration suffers greatly by the six-year limit. No man can know his city, its needs, and its resources; no man can win the confidence of his churches and his laymen; no man can plan and execute a great work for a whole city within the brief space of six years. On the six-year limit on the pastorate you could not have the Metropolitan Church, Detroit, with M. S. Rice as preacher; First Church, Evanston, with Ernest F. Tittle, prophet; First Church, Pasadena, California, with Merle Smith as min-

ister; Christ Church, New York, with Ralph Sockman as voice for a city and a nation. These men have builded great institutions, because they have had time to let the power of their personalities work uninterruptedly through a period of years and, in turn, their institutions have given added power to their utterances. You can have no great superintendents in great cities where it takes time to know and to become known, under a six-year limitation. This is not a plea for life tenure for all District Superintendents. It is a plea that, as a church, we should use as much common sense in administering a city as we do in administering a parish.

Now let us return from this excursion into ecclesiastical politics into the mount of vision. Our District Superintendent sees the needs and the opportunities of his city. He sees also the unused resources of materials and man power, he knows that some plans should be made but knows, by reason of the limited tenure of his office, he will not be able to see the plans through to completion. At best, all he can do is to start the good work. Remembering the parable of the unfinished tower, should he start? It depends upon whether some group of men can be organized that can be made to see the situation as he sees it, that has permanency, and that will carry on until the city program is completed. Must he first create such an organization or is there an organization at hand that has been tried and proved effective? The answer is: "The City Society" as outlined in the *Discipline,* is of sufficient scope and adaptability to meet the needs of each particular city. From each of the individual churches men of ability and consecration can be selected and organized to know and face the Kingdom needs of their city and to secure the necessary funds to meet their needs. These men as individuals and as a group will command the confidence and respect of city Methodism because of their standing in the local churches from which they were chosen. The individual churches should vie with one another to be well represented in a city-wide organization. Men of practical affairs can be enlisted, for the opportunities are sufficiently challenging to command their best efforts and sufficiently near at hand to enlist their practical judgment. Too much care cannot be exercised in the choice of officers and members of the various committees. The whole city now becomes a parish with the District Superintendent as its pastor and the officers of the City Society its official board. Methodism now becomes city-conscious and becomes anxious for the moral and spiritual interests of the whole city.

Certainly the people called Methodists owe to their own city an obligation so great that it can only be met by the united strength of the total Methodism of that city. In the meantime, new life will come to the several churches, for they will no longer be living for themselves alone, but for the common good both for Methodism and their own city.

City-Wide Administration from the Standpoint of the Pastor

By Jacob S. Payton

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A STANDPOINT is only another name for a position, and a position determines what and how far one sees. After the ecclesiastical waters of an annual conference are abated, and a preacher's ark has settled safely on some Ararat, he always disembarks to face some problem. The Bishop and the District Superintendent have sent him there to solve some problem. The former pastor, as well as all of his predecessors, refer to it as the unsolved problem. The committee and the parishioners talk about their own particular problem. To the pastor the voice of the people must be the voice of God. There is no Methodist Eden without some serpent in the form of a particular problem. The serpent beguiles us through his subtlety. That is why some of us preachers go stone blind to the balance of the city when assigned to a church. Added to a plentiful supply of motes and beams which we import to the field is the local problem which is jammed into our waiting eyes.

This discussion, therefore, must begin with the pastor's visual powers. He may possess high cerebral voltage, and be a human dynamo for work, but if he is afflicted with partial vision, either constitutional or imposed, which enables him to see no farther than the borders of his own parish, to try to get him to see the city as a whole is like trying to get the bridegroom on the way up to the altar to become interested in the audience.

Most of us pastors face the wrong way. For us all the signposts seem to point to our own church, and the only banner of the Lord in sight waves above that steeple. Ancient Israel was taught to worship toward the temple, but by every implication Jesus taught his disciples to worship from the inside outward and beyond. The most seductive and prevalent force in diverting a pastor's gaze from the appeal of the city as a whole is local debt. Local congregations can't launch out into the municipal deep because they are grounded on the mudbank of a mortgage. Once the devil went about as a roaring lion seeking whom he might devour, but in the hysteria of cathedral building that overtook us in the post-war days he has assumed the guise of a sailor. On the coast of eastern Canada there is a point called "Robbers' Reef." There pirates once kindled fires, and ran up the signals of distress. When the captains of passing schooners turned aside to offer a rescue, the ships went aground on the unsuspected reefs, and the crew and the cargo became the prey of those pirates. One suspects the devil

of having kindled some of the fires of distress that blaze in every city in the forms of hopeless church mortgages. Methodism ought to have a coast guard that would patrol every city to prevent either the inordinate ambition of local congregations, or the devil from luring the ship of Zion onto these "Robbers' Reefs" where every ounce of treasure on board is appropriated.

Some of us pastors have set the metes and bounds of Zion to correspond with our own parish walls. Our eyes, misnamed under such conditions, "the windows of the soul," open only on our own church. We have no ocular proof of any need on the other side of the walls. If some of us in that position had eyes in the backs of our heads our range of vision would be greatly enlarged. We are bent on making our church seen throughout the city, but we fail to make even our members see the claim of God throughout the city. When we see only one thing—our local debt, or a membership to be built up, or our church to be put on the map—we are victims of an obsession and not examples of a worthy ministry. The unobsessed pastor sees the whole city, and not a little patch which he takes to be the kingdom of God upon which the sun rises and sets.

Once at a General Conference a presiding Bishop failed to recognize a vociferous brother who repeatedly tried to get the floor. Asked later if he did not see or hear the delegate who sought recognition by the chair, the Bishop with a twinkle in his eye replied that the Lord had given him selective vision. That gift, however, does not seem the endowment of Bishops alone. Some of us pastors seem to have the gift of "selective vision"—a gift presented by some person other than the Lord. We see not as much as we might see, or ought to see, but only as much as we want to see. We do not lift up our eyes unto the fields which are white unto the harvest unless they are bounded by our parish fences. The whole city is not our field. It does not burst on our vision.

"The eye is the lamp of the body: so if your eye is generous, the whole of your body will be illumined, but if your eye is selfish, the whole of your body will be darkened. And if your very light turns dark, then—what a darkness it is."

Traffic moves both ways on the King's Highway. It does not lead up to the doors of a man's church any more than it leads down into every precinct of the city. Perhaps the military command that is most in need of being executed by us pastors is not, "Forward, March!" but "About face, March!" For a Methodist pastor situated in a city there is only one way of seeing the denomination's tasks rightly, and that is by seeing the whole of them. Dean Inge has said "It is not enough that the individual should be willing to sacrifice himself for the institution; the institution must also be willing to sacrifice its tangible interests for the society which in the name of its Maker it expects to elevate and redeem."

And, now having dealt with the pastor who has compassed the mountain of his own parish long enough, we venture to offer a few suggestions as to what he would like to see happen as he joins the company to go up to possess the land.

In the first place we would like to see the city societies go out of

the undertaking business, or at least quit specializing in handling corpses. We are being impeded in the march by carrying the bones of too many Josephs up out of Egypt. Of course sooner or later every church is bound to come to the place of the old Ford on which was hung the sign, "I can't go on forever," and it must not be forgotten that some luckless pastor is always found at the wheel when that fateful moment comes. And it is true that the lifeless body of an abandoned church is always turned over to a city society for Christian burial by some pastor. But it does seem that these city societies are called upon to maintain too large a potter's field in connection with their work.

There is something worse than conducting funerals for expired churches, and that is keeping their bodies around when they ought to be buried. Often when a pastor lifts his eyes for a city-wide view of Methodism he is horrified to see so many unburied denominational corpses in the hands of the city society. Holding title to a corpse is useless, it costs to keep it on view, and it would be better for the corpse and the mourners if funeral rites were announced and the executive walked ahead of the hearse out to the cemetery. Of course decency and common humanity require that rather a long vigil be kept after the last glimmer of life is apparent in the congregation. But in all of our cities it is quite apparent that there are churches operated by our city societies long after they are dead, and long after it is time for the word to go forth to send flowers up to the funeral parlors.

It requires courage for Methodism to close up and dispose of its unserviceable churches. To announce that a church venerable with years no longer serves a useful purpose affects some of us like the sound of clods rattling on a coffin in the grave. But there comes a time when courage ceases to be simple endurance. Eventually a time comes when it takes more courage to run away from a situation than it does to stay. In religious as in military strategy a retreat may be as good as a victory. When the constituency vanishes and a church becomes stranded like a fish in a dry pond there is nothing dishonorable in admitting the fact. The folly is to boast of being fishers of men where the fishing has ceased to be.

Men in business do not always seem to exercise more foresight than do we in locating their establishments, but when it is time to move they make short work of sentimentality. But when we Methodists begin to talk about sending for the wrecking crew, a remnant of the die-hards begins a crusade to save the old altars.

In its issue of May 1, 1834, *Hone's Journal of New York City* announced: "Mr. Astor commenced this morning the demolition of the buildings on the block fronting Broadway from Barclay to Vesey Street on which his great hotel is to be erected. For centuries to come it will serve as a monument to its wealthy proprietor." But John Jacob Astor had scarcely sought out his grave before the building which was to serve as his monument "for centuries to come" was replaced by something bigger and better. But the house of Astor lived on. Let us as Methodists cease waxing sentimental about old landmarks and monuments, so long as the spiritual family of Wesley lives on. Abraham Lincoln was once asked about what to do in a certain political situa-

tion. His reply was that when a man has an elephant by the leg and it is running away, the best thing for him to do is to let go. There are white elephants in every city which are running away into the thickets of debt, and it is time for us to let go.

In the second place, when a pastor takes a city-wide view of religious administration I think that he is less concerned with the extension of Methodism than with that of Protestantism. With Hallenbeck he would like to see a "planned effort to meet the moral and religious needs of the city as a whole." In the days of the circuit-rider Methodism challenged horizons, and all a preacher needed was a horse, saddlebags, nerve, and a camp-meeting voice. Today a city pastor is called upon to challenge an array of powerful gods, Mammon, Demos, Bacchus—gods that are worshiped by numberless devotees. Piety isn't always power. The Holy Spirit doesn't seem to operate any more effectively in obsolete ecclesiastical machinery than does high-power gasoline in an old model automobile. Another who is far better qualified to speak on this subject than am I is to follow me. But it would seem not a thing inconsistent with progressive politics to have these executives of city societies turn denominational engineers, and, by pooling their researches and experience, bring to the workshop of the next General Conference certain designs, accessories and improvements that will make Methodism a super-powered, stream-lined, knee-actioned machine flexible enough to be operated for the greater glory of God in a modern city. With this new design Methodism will go places.

In the third place in taking a city-wide view of the denomination the pastor goes back to his parish. He would like more frequent demonstrations of what the city society is doing. The Bible is our authority for the statement, "The hearing ear and the seeing eye, the Lord hath made even both of them." There is an axiom, "If eyes do not see, hearts do not break." Most of our congregations that are able to give material aid to city work have scarcely any first-hand knowledge of the moral degradation and want that abounds in the poorest sections of a modern city. Years ago they lifted up their eyes unto the hills, but, unlike the Psalmist, they lifted them up to the hills of the suburbs. To use an expression of the cattle country, a veritable stampede has carried them far from their bedding grounds. George Whitefield used to say, "When I go to Oxford I cannot help running to the spot where Jesus Christ revealed himself to me and gave me the new birth." But among our elderly members many of these places have vanished. The years have been not unlike the flames kindled by the frontiersmen on the prairies to wipe out their traces against pursuing Indians. All alike need to have someone stir up their pure minds by way of remembrance.

Nothing does this like a demonstration given by those who live in daily contact with the underprivileged population of a city. The appearance of a group before a congregation, or a young people's organization, when each leader presents his work, a gifted Italian lad sings to the glory of God, a cast of actors from all nations presents a play, and a youth bears simple witness of the manner in which he has been led into a fuller life through a knowledge of Christ—these living

epistles, whose message the seeing eye reads and in which the heart of the observer rejoices, raise up friends for city work as can no other agency. When in my own church last year such a demonstration was given by the Church Union of Pittsburgh those present felt about it as Mark Twain did about the ocean. He lifted his hat from his big head and said, "It's a success." The fullest cooperation in city-wide administration will not be achieved, nor a sympathetic response made until the privileged half knows of how the other half lives. The activities of prominent churches are emblazoned before the eye in the secular and religious press, but one wonders if opportunities of publicizing and capitalizing the spiritual conquests in hidden, quiet fields of Methodism where no banners wave and no bugles sound might not be better utilized. For to return to our axiom—"If eyes do not see, hearts do not break."

And a fourth observation about city-wide administration is that we can all do together what none of us can do separately. And this applies not alone to our denominational accomplishments, but to promoting the very social security of our citizens. Once we joined with others in singing complacently the hymn:

> "Glorious things of thee are spoken,
> Zion, city of our God;
> He, whose word cannot be broken,
> Formed thee for his own abode;
> On the Rock of Ages founded,
> What can shake thy sure repose?
> With salvation's walls surrounded
> Thou may'st smile at all thy foes."

But the facts no longer warrant our singing that hymn with the lusty assurance of a former day. A survey of Protestantism in our American cities does not warrant it. The statistical records of Methodism over the last decade do not warrant it. The experiences of most city pastors do not warrant them in singing, "Thou may'st smile at all thy foes." But the revision, "Thou *must* strike at all thy foes," is truer and more compulsory. And we pastors must strike with a united front and a unified command—strike with every Methodist recruit mobilized from the little congregation on the outskirts of the city, from missions, from the ranks of strong churches in residential sections and in the heart of the metropolis. I am honestly convinced—convinced with a conviction that at times borders on despair—that we must either renounce our congregational smugness, our parish provincialism, our sectarian pride, and our concern for our selfish existence, or lose the battle for God in the city. And, as goes the American city, so goes the nation.

I believe that this is not an overstatement of the crisis to which we have come. I believe it is a view shared by most pastors who face the spiritual apathy, the vastness of the work to be done, the inadequate coordination of Methodist activities in great cities.

For a moment I wish to digress to repeat an old story of a lighthouse that once stood upon a barren promontory. So poor were the residents of the community that they could scarcely eke out an existence. In their want they came again and again to the generous keepers of the

lighthouse who, out of their scant store, shared with their needy neighbors. They even came, and came repeatedly, to beg a few drops of the oil which was kept in reserve to feed the wicks of the great lamps, and out of the kindness of their hearts the keepers gave even this. But one day when the keepers climbed the tower to trim the wicks of the lighthouse lamps they discovered that the oil was very low. And upon going to the reserve tanks they found that they had by their very generosity exhausted even the supply which had been there.

That, gentlemen, is a parable of most of our city societies. We have established them as beacons where the tides of humanity swoop up out of the great deeps of the city's crime, poverty and ignorance. Out of a great need struggling congregations, missions, community centers, and individuals with cares more than the heart can hold, and hungers more than the world can satisfy, come asking that the keepers of the light share with them. The seekers are so many, but the resources are so inadequate; the claims are so urgent, but the denials are so numerous; the possibilities are so vast, but the realizations are so limited, that no pastor who observes the city-wide administration of Methodism can but pray that an awakened denominational conscience, the enactment of necessary legislation, the complete sharing of the resources of every city parish, may supply these city societies—the lighthouses of the Lord—with sufficient oil that, instead of exhausting themselves, they may shine for all.

Adapting Methodist Polity to Urban Needs

By Sanford W. Corcoran
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THERE are several reasons for suggesting changes in our present polity. The first is in the interest of efficiency, for a study of our polity reveals that many of our methods can be improved. For instance, there ought to be a better way of electing and assigning the bishops, who are elected by the General Conference, as a rule, without consideration of their fitness for particular areas; and, later, they are assigned. Outstanding men have been assigned, too frequently, to areas for which they did not have the training, the experience, or the providential urge. Some of these assignments, from every standpoint, have been unfortunate, and the legislation for central conferences has only in part corrected that evil. It is not uncommon for a certain territory to urge the election of a favorite son claiming that its section of the country should be represented in the Board of Bishops. There should be no objection to an area's championing a favorite son, if he is to preside over the destinies of that area. The difficulty arises when he is sent to an area for which he is not fitted or in which he is not desired. An area is better qualified than the entire church to select its leader.

The second reason is to avoid confusion. Some of our financial matters, such as the support of the bishops and missions, are complicated and confused. In our area we supplement the Episcopal Fund with an Administration Fund and an Episcopal Residence Fund. This multiplicity of apportionments is not only irritating but confusing to the average official member. The financing of our missions is complicated. Most of them are supported in part by the World Service. Perhaps a church designates a part of its World Service money for a mission, and the entire offering—the distributable and the conditional—is sent to the treasurer in Chicago. Out of the distributable funds, he sends thirty-eight cents of every dollar and all of the conditional offering to the treasurer in Philadelphia, who sends a small part of the distributable and all of the conditional money to the treasurer of the city society. Since that is insufficient to support the mission, the city society levies an apportionment on the churches of its territory. A few weeks ago, a pastor—a college and seminary graduate—who had served as an assistant in a large church, wrote to me inquiring about these different funds. I replied at length and, later, spent an hour or two in his home explaining this complicated system. If an educated minister is confused by our system, it is not at all surprising that the average layman is bewildered.

The third reason is like the first. In our conference, located in an industrial and, to a large extent, urban territory, certain trends should

be considered, especially if they are typical of the trends in other cities. (*At this point the speaker presented charts, comparing, over a period of years, the membership of his conference with the growth in the denomination and the membership of a number of communions in Allegheny County, which includes Pittsburgh and its environs.*)

I shall not attempt to interpret these downward trends. Some of my brethren in Pittsburgh attribute the decline to the depression. Others believe that pastors keep records more accurately today than in former years. Whatever is the explanation, the charts do not inspire or arouse enthusiasm.

Let me suggest a few changes. In the first place, areas should be rearranged. Our Area, which includes western New York, western Pennsylvania, and West Virginia, is too large and its interests are too divergent. West Virginia would be better served as a unit, for the problems and the emphasis in West Virginia are different from those in Pennsylvania. Western Pennsylvania ought to be considered a homogeneous unit. Western New York, with Buffalo and Rochester, is too remote to be under the Episcopal supervision of Pittsburgh. A study of other areas might show similar conditions. If the size of the areas were reduced and the number of bishops increased, fewer district superintendents would probably be needed.

The area should have greater authority in managing its affairs. It should have the right to nominate or elect from the denomination its own bishop, and he should continue in that position as long as it is mutually satisfactory and in accord with the regulations established by the General Conference. Many questions will arise, such as, What will be done if two areas want the same bishop? or What if an area calls a bishop who is already serving an area? In any system we shall need an umpire and rules. If the bishop knew that he had been selected by the area because of his peculiar fitness for its needs, he would take charge with greater enthusiasm. The prestige of our bishops would be increased if the public thought of their appointments as being permanent. One reason Methodist bishops do not always have the local recognition that certain leaders of other communions with very much smaller responsibilities have is that the community thinks of our bishops as transients. Some of our difficulties arise from trying to work two systems simultaneously. Methodism began as a Connection with general superintendents. Later, as communities became more settled and society became more complex, bishops were given more definite responsibilities and, finally, the area system was grafted on to our connectional system. Bishops are now general superintendents and administrators of areas. Frequently, they are unjustly criticized for being away from their areas when they are attending connectional duties imposed upon them by the General Conference. The bishop should be more definitely accountable to his area for his administration than at present.

In the Annual Conference, the time limit should be removed from the district superintendency. If a superintendent is inefficient, six years is too long a term. It is no discredit to a minister if it is found that he is not fitted for the superintendency or if he prefers the pastorate. In that case the adjustment should be made as soon as it reasonably can. The time limit sometimes forces a bishop to select a different type of

man than he otherwise would have chosen for the district. It is mandatory that any superintendent be moved who has served six years, and he should be satisfactorily placed. The situation invariably compels the bishop to give first consideration to the appointment of the outgoing man and second consideration to the selection of a district leader. When a superintendent is giving constructive leadership, he should be continued until a better man is available.

In the next place, we should do away with annual appointments of pastors, for it is unfair to ministers and to churches to raise the question of appointments, directly or indirectly, year by year. Appointments ought to be carefully made, but when they are made it should be asumed that they will last. A change should be considered only when the minister, the church, or the administration deems it necessary.

In our city there have been frequent changes in the pastorate and the administration. During a period of over twenty-five years, the average pastoral term in the city and also in one of our largest suburban residential communities has been three years and two months. In seven of our leading county-seat churches, the average was four years and two months, and four of our transfer churches have had an average of four years and ten months. In ten years a number of our churches have had five district superintendents, and others have had seven. This is explained by sickness and death, the time limit, and other causes. In a little over three years, one pastor has had five district superintendents. One bishop was with us eight years, another four years, and we hope that the present incumbent will remain for the rest of his life. Frequent changes in the administration and in the pastorate are not suitable to urban needs.

In the next place, we should simplify our finances. I would divide the general funds into two classes—denominational and local. We should have a Conference Commission on Finance, made up of business men and ministers, to which the various conference projects would submit their budgets long enough before conference to give the commission an opportunity of scrutinizing carefully the askings. The Pittsburgh Conference is well able to finance its own projects, for we are not missionary territory. Somebody would have to decide what is and what is not mission territory; and, again, the rules and the umpire, which in this case might be the denominational boards, would be needed. In addition to local budgets, the World Service Commission should submit its askings to the Conference Commission on Finance. The Commission would recommend to the conference the amount it should give to conference and denominational programs, and the conference would make its decision. The local funds should be kept in the conference, and the funds for outside causes should be sent to denominational treasuries. The same credit should be given for financing local and foreign projects.

In conclusion, let me say that these suggested changes, which do not go very deep, will not remedy all our ills. The application of external remedies does not cure deep-seated diseases. Although we need reorganization, our deepest need is regeneration. The church will have great days when she shares the spirit of our Lord. His spirit is our deepest need.

The Church and Public Opinion

By Bishop Francis J. McConnell
New York City

I WISH to take the liberty of changing the title a little, though what I shall have to say would fit the other title. I want to narrow it down a little. I am a little confused as to just how to phrase it. What I want to discuss is certain influences that the State is having. "The Church and the State," or possibly "The Church and Society" would cover what I have to say.

I was in Beaver, Pennsylvania, in 1917, on the 4th of July. The churches had gotten together for an evening service on the banks of the Ohio River and they had a distinguished orator there who talked on the Church and the State. I listened and was interested but kept asking myself what in the world was the sense of anyone coming to talk about the Church and the State, because I thought that had been settled long ago. Here we are in the year 1935 choosing this question and if I were going to pick out any question that has to bear on the relation of the State and the external forces, it would be that. We have our own problems inside the Church's activity, but of the problems that have to do with anything outside, I think the problems of the Church and the State are the most important.

There are those who think the Church should rule the State. They don't think that in countries where they can't expect to rule the State, and they don't do anything about it. In America they would say the Catholics can't hope for anything better than they have. If all were Roman Catholic then they would say that the Church should rule the State. The Methodists would say verbally that it should not, but if they were in the majority they might weaken. That bears on the Mexican situation. You never can understand this problem of the Church and the State from anything you have seen in the United States. Our brethren down there say that they are willing to put up with all the inconveniences rather than the domination of religious forces over the State, because they know what that means. You have to deal with problems as they come up, but as far as we have anything to do with it I think we are wise in saying, "Let Mexico be left to settle the matter by themselves." You can't tell what Borah will do next. I don't think he is a safe leader in this matter. He is in some things, but not in relation to Mexico.

Now about the problem that is more immediately before us, the problems of churches in the United States and government control. There is more and more of a tendency to try to control church activities. I think it comes about in the nature of the case. In our own situation it is a question of things that really interfere with the freedom of speech. There are always agencies working against free speech

itself, no matter how much is said about it. They can get over the line and begin to put pressure on pulpit utterances. I am not a communist, but I believe that in the United States people should have a right to discuss communism if they want to. I mention that because it is the most extreme thing against which a campaign is being waged today. You mention it and you may get into trouble because the forces are against it. It is an odd fact that you are allowed to vote the communist ticket, but if you talk about it you get into trouble. Charles H. Crumbine, sentenced six weeks ago, is now in prison near New York. Twelve years ago he went to Europe on a borrowed passport. Nobody paid any attention to it for twelve years. Of course it was wrong, but other people have done it. But this man was discovered to be a communist and immediately the United States forces got after him on the passport matter. Anyone would think that six months' sentence would be enough, but he got eighteen months and is now in solitary confinement.

I was on a committee to look into deportations some time ago. I was interviewing a man who was one of the administrators of the law in dealing with these people. I tried on him what I thought was a wise crack. "My friend, the way you are administering this law, I am afraid you would have to put Jesus Christ out." He said, "We would never let him in." It was quite lost on him, he didn't get the wise crack. Why would we keep Jesus Christ out? because his influence could be presumed to be subversive of government.

There was something that happened last summer that I am sure was a mistake. A man came into my office and said he wanted a statement from me as president of the Methodist Federation of Social Service as to the principles of the organization. He said he was an officer of the Immigration Department of the United States. He said, "In some parts of the country as soon as immigrants get in they get your bulletin and we want to know what you stand for." I said to him, "I have a reply to make to your superior officer. You go back and tell him that it is none of his business. Everyone connected with that organization happens to be an American citizen by birth. If your superior officer wants to know anything from me personally, I will be glad to talk to him personally. Officially it is none of his business. After people are in it is none of his business what they read." Now I don't think that represents the Immigration Department of the United States, it just represents some brother who took himself seriously. The complaint came they said from Seattle so they came to me with it.

All along the line that kind of thing happens. Some of us get scared as soon as anyone asks any questions. I mention that because it is extreme. You have to remember that officials don't know much. They are chosen by civil service regulations and not on living issues. They aren't supposed to know anything about social implications even of their own jobs.

A friend of mine put a sign on his dog, made a sandwich-dog of him, and this was the sign, "Keep the dogs of war muzzled." Well, he thought he did well, he got three blocks with him, and then the police took him in. The officer said it was an incendiary utterance. A Quaker in New York made a sandwich-man of himself with this

sign, "Thou Shalt Not Kill." He was taken in. The officer said to him, "You take Biblical passages out of their context and they are very dangerous."

Consider the movement in this country toward fascism. I think we have too much sense for it, but you never can tell. I mean power getting into the control of people who will try to tell churches what to do. If we have fascism we will have to have the men behind it. Mussolini scares the people back of him, the capitalists, by the social concessions that he gives. We seem to think that anyone in control of money must be very wise in every line. Now you take a crisis like that about the time of the inauguration of Roosevelt. No one can object to the banks saying you must balance the budget, but when they get into the churches' benevolences and say where the money is to be spent, that is an entirely different thing. Some time ago an organization in the Church had to deal with a bank and the bank said, "You must balance your budget." The bank had a perfect right to say that, but a little after that this particular committee from the bank said, "You take such and such workers out of this field"—and that is going a little too far. And then there was a personal arrangement, whereby people were given a little salary to help out, making a kind of living, and the banks said, cut out all the social welfare stuff. It is only fair to say that the church representatives didn't do it. The banks have a right to say where they will put their money, but they have no right to say how the church shall spend its money.

In a city with which I am familiar a preacher had a daughter, a Junior at Ohio Wesleyan University. She was at home for the holidays and needed money. Her mother went down to the bank to draw out of their saving account an amount within the prescribed limit. The banker asked what school, and then said: "We don't think that the paying of tuition at Ohio Wesleyan is practical enough to warrant drawing money out of the savings bank." When you come and ask what it is for it is beyond the bank's business. We Americans are pretty nosey people anyhow. In Iowa a bank sent word to the preacher that they thought they should sit in the official meetings of the church, and he sent word back that they would be glad to come down and sit in with the Board of Directors of the bank since they were in more trouble than the church. A great many people in secular positions think they ought to have something to say about what goes on in the Church. There is no sense in that.

There is a difference of opinion, represented by two groups in the Church, as to what the function of the Church really is. Kirby Page and F. E. Johnson are representatives of the two sides. Mr. Johnson has written a book which is a credit to the author. He makes the point that the Church must minister to people along many different lines. Not just to prophesy, do pastoral work, give Religious Education, but to stand at times of crisis for clear social issues, and even that is not all. Kirby Page says the business of the Church is to fight for a cause. For the time being in his mind the war question is the most important, and so the Church must organize itself to fight against it. Johnson thinks, as most of us do, that the Church is a mass of people for the most part striving for the spiritual life. My own feeling is that

the pastoral work is probably the most important, these days. Keeping close to the people and letting individuals talk to you, getting an understanding of their problems. This is the idea that Mr. Johnson brings forth.

The Church should make way for the prophet, and make a place for him. He is entitled to gather around him as many people who will follow him as he can. Lindsey of England says, when denominations become so big as in the United States and England you can't depend on one man to lead them. You must have organization of right-minded people. There is the place for the prophet. There aren't many in any generation. It is a rough kind of work. Many are prophetic in their youth until they get families to slow them down. A great many people seem to think that stoning is the way to deal with prophets. You can't make things easy for them because they won't have it. I have never been tempted to think of myself as a prophet, I think of myself as an old-fashioned liberal of about 1840. I think there ought to be enough of old-fashioned liberalism of those days to give the radical man his chance. The prophet will have his say, but if he doesn't get it in the Church he will get it outside. Somebody's feelings are bound to be hurt, so long as there are prophets around. I have to defend the Methodist Federation of Social Service even when I don't read the bulletin. I have to build up a defence behind which they can do their work. The organization was not commissioned to represent any views but to raise questions. A man wrote me the other day that he had been outraged—he is the most outspoken man on the other side. What he wants in free speech is speech free for himself. Then it always falls to me to write a letter to him.

But the prophet doesn't worry, he goes ahead and does his work. Some men think they are prophets and then get so sensitive you have to put ice on their heads, and take breakfast up to them. Prophets have to be fighters. You may have to thank God for the prophet and get as far away from him as you can. But you can expect him to change public opinion in a way. We don't have much free speech, we have steam roller public opinion that just levels things down, or up. We brag around about what we did on the anti-slavery business, but we didn't do much. The best thing we ever did was in the liquor business in spite of the fact that Prohibition failed in the end. A great many boasts were made after the Civil War; James M. Buckley had a man expelled from his church for standing for slavery. Finally the Church broke on it, but even then they didn't say what the reason was. They said it was the disobedience of a Bishop, that was easy enough. Bishop Andrews was told to sell his slaves; they were his wife's slaves, she had had them before she married him. He declined to interfere. On that they broke the Church. That much is clear. The mass of the Methodist Church has to wait until things come to a head, and there you have the place of the prophet, the man who gets things done anyhow. I am not urging men to be prophets, that has to come from within. If you find one stand by him and give him his chance. Find a man who is willing to go to the extreme and he makes his opponents very angry. When you get a radical of that kind he is the one the other side fears.

Now folks are beginning to make fun of the militarists a little and they also are afraid of conscientious objectors. John Wesley's father was in a tavern when a Brigadier-General was telling stories and Wesley sent over a glass of water and said to tell the General to wash out his mouth. If that would happen today they would have it that something was happening to the constitution. The other thing they hate is the conscientious objector. If you put 100,000 of them in jail it would upset things. People would say, we need them outside. There was no sense in keeping Debs in jail after the war was over. Wilson not only had a one-track mind, as he said, but he neglected the switches. Harding arranged for Debs to come to see him, and when some information was needed from New York, Harding sent Debs after it. Then the prison authorities said, if it gets out that we have a man in jail who can be sent to New York, the whole thing will be ruined. They put Baldwin in jail and he was so good he became a problem. One night he was on the outside doing some trusty work and the bell rang and he went on a run to get in, saying: "Last night I was almost locked out." The warden said, "What's the idea of having a man like that here?" We ought to give men like that a chance.

I want to give one more illustration about this whole matter. In the New England Conference when I entered there was Frederick Woods. Shams had a hard time when he was there, he was a puncturer of shams. A great orator, he was after all evils. Let an evil show its head and he said something. He was moved around pretty frequently. One day a Bishop came down who didn't know much about the situation, or maybe he did. An opening was suddenly made which was a great opportunity. Before the District Superintendents had a chance to arrange things the Bishop announced that he was going to put Woods there. The Superintendents were aghast. Finally one dashed out and got word to the laymen of the church, and they came storming in. They said, "Is this true?" and the Bishop said, "Yes, it is true." Then the word got out and six men went to that committee of laymen and told them Woods was the best man they had in a good many ways. They said, "You take him for a period of three years, at the end of the first month you will all assemble and your wrath will know no bounds, but you stay by," and they said they would. They didn't wait a month, they were there at the end of the opening sermon. But they stuck it out. I met one of the old laymen a week ago when I told this story and he said reverently there was a moral tone about everything within the reach of Mr. Woods' voice.

The prophets will not get the best pulpits, but if they get a chance they are the savor of salt and they help keep clear what the churches are here for. These people keep you from not knowing where you are.

Evangelism in the City

By MERTON S. RICE
Pastor of Metropolitan Church, Detroit, Mich.

I DO not know why there should be put upon my theme of evangelism a qualifying term such as "in the city." There can be no differentiation in evangelism if we are to keep any evangelism at all. It is not a matter of geography. It deals wholly with human souls, and much of the very troublesome condition of our day has arisen from the confusion in thinking of folk as to what they have done or possess, rather than as to what they are. Evangelism in the city must be evangelism.

The word itself has been warped unto prejudice. I incline to believe one of the first requirements upon us in any emphasis of effective evangelism will be the rescue of the word. I would not abandon it. I would reestablish it. Evangelism is essential to Methodism. It savors of our very birth, and was surely the passion that made us strong. Its absence or serious inefficiency among us must most truly be looked upon as a very serious diagnosis when we are seeking to find an efficient expression as a church for our day.

Dr. Stanley Jones gave us a phrase recently, in an article which appeared quite generally throughout the church, which I hope may become contagious among us. He was making emphasis of Wesley's famous experience and called for the "Succession of the Burning Heart." The phrase is good, the idea is excellent. The genius of an evangelistic church is wrapped up in it.

We will get nowhere evangelistically either by resolutions, conventions, or commissions. The church awaits leadership of a ministry whose hearts are indeed strangely warmed. The problem of evangelism is only awaiting an evangelistic pastorate. Dr. Jones said: "If this Sesqui-centennial shall become the rekindling of the heart and task of us all, it can then be transformed from a celebration to a revival."

The greatest contribution of Methodism has been spiritual. Faced today with a very similar crisis to that which produced us, we must be true to our genius and meet it spiritually. You cannot solve our trouble by NRA or RFC, or CWA, or AAA, or any other yet possible alphabetical combination. This materialistic day of ours has been wrecked by materialism, and you cannot cure it by the application of more materialism. The hurt of the world is deeper. "Awake! Awake! Put on thy strength O Zion! Put on thy beautiful garments O Jerusalem!" I believe I understand the heart from which that cry welled. Christianity must be a flaming passion. The first chapter of our story was written in the blood of the Son of God. Such a compelling fact will not tolerate an anemic response by any of us who claim to follow in His train.

Personally in the full meaning of this situation I am little concerned with statistics. We have become statistic minded. Maybe it is not altogether a calamity in such a day to have our receipts hit, and to discover the supremacy of great financial reports to have faded away. It is not without some high call to the supremacy of the spiritual that we stand with falling statistics of the material in our hands. Have we nothing to look at but statistics?

There is a challenge in the crumpling of the material which must make us brighten at the shock. It was that fine young hero who went to pay the inestimable cost of the war with his own talented life, Rupert Brooke, who gave us in the crisis then the real sentence for heroics always, "Now God be thanked who matched us with this hour." That thrilling acceptance of the conscription of a difficult hour has set a flame at my soul which has been burning under a forced draught these days. Who, oh, who am I to have been matched against this hour? I have some convictions and I have a profound faith that there is but one way out.

Francis Asbury struck the keynote not only of his own great life but of the whole life of the church he came to root into the first days of the story of our country when he wrote in his diary the familiar and famous words, "I am going to America to live to God and to bring others so to do." That sentence is fundamental Methodism. It is the calling need of this hour, unto which the whole passion of our great church should be turned. The human problem has become demanding. There must be found some way for us all to live together in a great common brotherhood, which will justify our claim of being common children of our common Heavenly Father. Before every rising threat! Out of every tangled relationship! Solutional of every bitter strife! There stands the sublime commanding figure of Jesus Christ. It is Christ or chaos. The very same thing that brought John Wesley, and the passionate Methodists first upon the scene to face the problem of an age that was red with the ravages of unbelief, and vile in the stories of its own sinfulness, is again the need of a Methodism that will once more burst into the flame of evangelism that will sweep our day with a profound religious conviction. I am convinced that we have arrived at another clearly drawn crisis in evangelistic emphasis.

As we stagger along our unideal way, we must set into our hope the conviction that the highest is not impossible. The failure of our day is due to our neglect of God. If the world were but Christian, we would not be in the mad distress in which we are. With the explanation of the past, Christianity offers the remedy for the future, which is the love of and worship of God.

The human heart is the key of history. If you desire to uplift mankind and brighten the human story, you can only do it by changing the human heart. We, as Methodists, need not flinch to accept the conclusion that the solution of the human problem is a religious solution. It cannot be solved by materialism. The human heart is at the base of our trouble. If we are to try to get along with the same sort of a heart we have had, we will make our beds in the same sort of trouble we have had.

The solution of the changed heart is Jesus Christ. That fact be-

coming a passion in life was what made Methodism, and gave it its success, and set the expectation of the world evangelistically in it.

For a great and powerful revival of religion we surely stand in suppliant need. I wonder if we have not had fully enough Christlessness to be ready to appreciate what Christ would mean to us all. Jesus Christ came to pledge a new world in Him. If we are ever to find a new world, it will be arranged around His will and not around economics or politics. The hope of the world is religious.

Is the church of my participant day the best church that has ever been on earth with which to meet this very hour? Such a question has stabbed my soul awake. No matter how I shall dare answer it, I must face the involved fact that this is the only church which can now be turned to. We cannot call back any church of any yesterday to meet the need of today. I have been lashed of soul trying to feel along the ways of spiritual expectation as well as spiritual responsibility. A wrong world is before the church which has dared to claim a divine commission as well as empowerment with which to change such a world, and none of us, nor all of us, can hide behind the failure of any or of all others.

This day, sure of its knowledge, yet wretched in its experience; this day, gripping its powerful machinery, yet red in the blood of its dependence; this day, boasting its riches, yet confounded at the tables of its tumbling values! The very things on which our day has been counting are tumbled down. We need a profound renewal of our faith in God. God is alive! His church must prove itself to be His church.

I have a faith to believe, that, though entrenched in nature, exalted in thrones, defended by literature, emblazoned by publicity, it still must be so that wickedness shall be vanquished, and the church of God must walk among us as *the church of the living God.*

Strange victories have been had on this earth. The stocks of Philippi have been loosed and the prison doors have been torn from their hinges by unseen hands. I am thinking, as I try to face my duty as a preacher in this serious hour, of some compelled corrections in estimate, and of some revised confidences of a spirit-filled church for our day. Oh, tumbled, toppled, troubled day! Know God; know God! Methodism, O Methodism! Church of the fathers! Church of the Evangel! Church of the Spirit! Church of the Altar Flame! Light anew your altars, O Methodism, and lead again the way of the world to the Cross of the Redeemer of Mankind.

The Church Must Rebuild the City

By C. A. RICHARDSON
Superintendent of the Department of City Work

FOR the tenth time the Council of Cities of the Department of City Work has been convened. It is with a profound sense of the responsibility that is upon us that I come to the close of these sessions of 1935. We have discussed many phases of our common problems, and now we are to return to our respective opportunities, in the hope that we may be agents in bringing in a better day. Pastors, secretaries, superintendents, bishops, laymen, have each brought some contribution to this place. We trust much may be carried away to help us face our tasks as rebuilders.

The period of the ten Councils covers the period from 1917, eighteen years. Following the formation of the Department of City Work at the General Conference in 1916, Dr. M. P. Burns proceeded to gather city leaders from across the entire country for a candid study of the needs of the cities, and for a stimulation of the churches. The first Council was held in Chicago, and a number of those here in 1935 were present at the first Council.

Eighteen years ago the Council to study city plans was a new idea, and the first attempt of our leaders of those days was to stop the disastrous and precipitate retreat from the city centers. This likewise was a new idea and it has not yet been fully received. Eighteen years and not many of them have been years of normal life or growth. The wonder is not, it seems to me, that so little has been done in the cities; the wonder is rather that in such upset years of flaunting and boasting prosperity, or of bewildered and prostrate adversity, city leaders have been able to salvage so much of property sunk under indebtedness, or to rescue so many thousands of the heartsick multitudes.

A large part of what we as a denomination have been able to do is because of the enlightenment and determination which the Councils of Cities have furnished. From leaders of other denominations have come words of high praise for the courage and the intelligence with which these groups have faced the needs of the cities of America.

I. However, the American city is more in evidence today than it was in 1917, and a whole generation has passed, one might say a century, if not of time, at least of attitudes, since the Councils began. These eighteen years have seen more growth and development of the city, as such, than any other like period in history. This is a fact not merely peculiar to the cities of the U. S. A., but it is true for the cities of Canada, of England, of France, and of Italy. Students of the Cities of the World are telling us that the modern city is about fifty years old. Its history nearly coincides with the period of the incandes-

cent lamp. The modern city, as a whole and as the new phenomenon of human society, is practically an electric appliance. Bodily or vocal communication are both chiefly electrical. This has put people on "wheels" as well as on the wire. Chicago reports that one-half million people enter and leave the "Loop" each business day. The Tri-State study of the metropolitan area of Philadelphia reports that 300,000 each day enter and leave the heart of the city of Philadelphia for commerce and pleasure. One telephone company in Philadelphia reports having completed 425,845,484 calls in 1934.

Park and Burgess call attention to the fact that while the growth of the city is a general factor of modern society in whatever nation, yet the chief manifestations of modern urban life are of American origin: the skyscrapers, the subway, the department store, daily newspapers, and social work. You will quickly note that these are all from the commercial or industrial demands.

History has given us three chief reasons for building cities. The first evidently from Biblical records as well as from secular records seems to have been for worship. Clearly that reason is not much in evidence today. The second was said to be for defence. Many cities of the ancient, as well as of the medieval world were certainly built for defence. Leagues as well as monarchies built cities.

Your twentieth-century city, as was that of the nineteenth, has been built for commerce. Harbors, rivers, railroad lines, all have determined the making of cities. The entire net increase of population in Illinois, Wisconsin, Minnesota and Iowa between 1870 and 1890 was in cities within the borders of those states which had preferential and competitive rail rates. Those decades are the ones which brought the first indications of urban growth, or what I term the third population flow, the back flow.

There has been no actual dispersion of the urban populations in America. On the contrary the urban growth continues, not, it is true, at so large a percentage growth. The line of the curve of increase may be straightening out, we shall know better about that five years from now, but the urban population percentage continues to rise. In 1930 it was 56.2 per cent. In 1940 it will be larger yet. Let me give you figures for Pennsylvania. The natural increase for the State of Pennsylvania from 1920 to 1930 was 967,788, but the actual increase was only 911,333. Some people moved out of Pennsylvania. One is almost tempted to ask why anyone would leave Pennsylvania. However, the urban population in Pennsylvania is 67.8 per cent, which is an urban percentage increase of 12.88 per cent. The state increase of population was only 10.5 per cent.

II. Not only is the city, as such, developing, but its influence continues to spread throughout the nation. One-half of the population of the United States of America now lives within one hour by auto of a city of 100,000 people. A generation ago it was a striking experience for a boy or girl to visit a city. Perhaps many of you can well recall when you first saw city conditions, whether stores or streets or dwellings. It is no novelty now for the largest part of our population. Not only have they made a trip to the city, but they are listening in every evening to the goings-on of the entire nation. The "Weekly

Interocean" was the best means of information for a vast population of the Middle West up to 1900. But now, what with motorized communication, the free delivery of mail even to rural areas, the parcel post that brings the city department store to the end of the country lane or to the miner's cabin, the telephone, and the radio, there ceases to be any corner of the country that does not feel the influence of the life of the city.

For many people, of course, this provides the information and facilities of the city while they still remain in the village or on the farm. On the other hand it accelerates the cityward movement of the young and middle-aged. City-mindedness has been increased by the constant growth of the radio, and of the cinema. Not only styles of clothing but styles of slang and language in general are put into common use.

Probably at the bottom of the trend to the city is a hope of economic betterment. This may be for the family as a whole, or it may be a hope to be realized only by the children. The case of a single family will illustrate this. After years of work first as tenant, and later as owner of a farm in the best farming section of the Middle West, a man past sixty years of age moves to Chicago and becomes janitor and caretaker of a large apartment house. He says he has shorter hours, easier work, an apartment to live in with more conveniences than any farm house, and more pay for his work than any year on the farm. Son and sons-in-law likewise secure other such jobs nearby. The amusements and recreations are better than any of them had ever known before.

III. The city has become a permanent feature of modern life. Cities are no longer the strange things of forty years ago. The average man is reported to be spending eighty cents out of every dollar for city-produced goods, and so long as this continues the cities will continue to grow. It is utterly futile to be calling for a "back-to-the-farm movement" while we continue to buy overwhelmingly in the city. So long as commerce and industry crowd into the cities just so long will young men and women flock there. Furniture, autos, carpets, clothing, shoes and even the greater part of our foodstuffs, come from the urban areas. There the wages are paid, and there the men and women flock for employment.

If we are to give the age of the modern American city as the period of the incandescent electric light, with its consequent dynamos, power transmission lines and generators, and the nearly concomitant period of the steel skeletoned skyscraper, we may realize what has been happening in the city itself in this same period of fifty years. These changes are revealed both in the city itself and in the people who dwell in the city.

It must be kept in mind that all American cities are new. Even those that we count as the oldest are in reality not much older than some of their inhabitants. The man who is ninety years of age has actually seen modern Manhattan or Philadelphia built. The notable American political leader who has just celebrated his 90th birthday (Elihu Root) had lived well before the modern cities began. The aged American industrial leader who celebrates his 95th birthday

(John D. Rockefeller) was well into middle life before industries began to make cities. To illustrate this find pictures of the familiar streets of the cities of 1870, Fifth Avenue, Broad Street, State Street, Euclid Avenue—watch your papers for the views of the streets when Lincoln rode through them.

The introduction of the steel-framed building, the Flatiron Building in New York or the Masonic Temple in Chicago, marked an era. By building story on story it became possible to pay a high ground price, and land values increased rapidly in those particular places where men traveled. Business centers developed and specialized business neighborhoods became common. One section was known as the banking section, another the wholesale, or all the various specialized groupings. However, with a new skyscraper building at a favorable location, centering special interests in its offices, the old, poorly equipped building began to lose its tenants. One new building might empty a dozen old ones. Property values immediately were affected, and one of the difficult problems of the modern city was pushed to the front, namely, shifting of commerce, industry, and finally of population. Cheap shops took the old buildings at lower rentals. Lofts were equipped for light machinery industries. The clothes industries in particular could use what formerly had been offices. The entire character of the district was quite likely to change, because, in part, of the new type of construction.

What has happened in shops and offices is reflected in homes and apartments. The old residence section of Fifth Avenue has been taken over by office buildings and exclusive shops. Euclid Avenue, Cleveland, is as good an illustration of any of this present shifting. The mansions of thirty years ago, which were the pride of Cleveland, and the wonder of the rest of the country, are now almost anything; rooming houses or boarding houses, morticians' homes, or beauticians' parlors, or the salesrooms for used automobiles. And along its length are noisy and brilliant signs. A few years ago it was all elegance and dignity!

Population flows into a vacuum. Never, so far as I can learn, does an economically poor type crowd another type out. It simply flows in where the landlord is willing to take less for a deteriorating property. It flows in where the owner is willing to rent to four or eight families, the house that had been the pride of one family. Nobody takes much pride in a house occupied by several other families, neither landlord nor renter. Yet it frequently happens that the rent for the old tenement equals or exceeds the rent from the earlier dweller. Usually each successive shift means a further deterioration in the property, and its value.

As the physical body becomes more susceptible to germs of disease when the system is run down and successive maladies may be encountered, so in the residences of a city. When once started on the down-grade by reason of economic influences, or the common phenomenon of migration, an entire section only too easily becomes infected with the fever of slumdom. These changes accompany, when they do not produce, the steady shifting of population groups and of population centers. The so-called blighted areas may be replaced and

shifted (as when a manufacturing or a wholesale and warehouse section moves in); or a population in moving may jump over a blighted area, as was done in the case of Detroit, which presents some phases different from those found in any other city of its size, because of its typical machine-age development.

The second change to be noted as occurring in the city is the change that comes to the people. Here the old theory of political economy, division of labor, is carried to the n-th degree. No one undertakes to produce for his own use. Not only is it impossible for one to produce his own food supply, but we have developed a demand at the other extreme until individuals and entire families require more and more that food shall reach them ready for consumption. Not only is it not grown, but it is to be prepared. The delicatessen store and the can opener are not amusing jokes. They are indications of what has happened. There are fundamental causes which underlie these happenings.

The figures since 1900 have shown a steady rise in the number of women to be found in the cities. The machine process has promoted the use of women in commercial pursuits in all but the heavier manual occupations. Women can scrub, can clean railroad cars and can operate elevators. They can operate calculating machines and typewriters, and switchboards. And a "society which places a premium upon clerical and other nonlaborious sorts of work is a society in which the economic opportunities for women workers are favorable." (The Sociology of City Life—Carpenter, page 225.) These opportunities not only increase the proportion of women in the city, but at the same time they postpone the age of marriage or decrease the likelihood of marriage, and also, decrease the birthrate in the cities. While the light machines give employment to women, the increased use of heavy machines throws men out of work. One automobile body fabricating machine is reported to have replaced 200 men.

These two processes increase the disparity of women over men in the cities, which in turn means that some women will not marry because there are not men enough, other women will not marry because their economic success limits or reduces the eligible men in their groups.

This means, in either case, the elimination of the family home. Home means one thing in the country, it is quite another thing in the city. Some of the results of this are to be found in the rooming-house section, where anonymity flourishes. Zorbaugh reports in "The Gold Coast and the Slums" that in the rooming-house area of the "near North Side" of Chicago, 85 out of every 100 lodgers were unmarried; but of these 23 per cent were unmarried couples living together.

The city dweller faces impersonality. This may be because he himself is anonymous, with all the perplexities and removal of inhibitions that this provides, but he faces a life of impersonality. It is in his dwelling, whether that be rooming house, hotel, or apartment. He finds it in his employment. Men frequently do business over a period of months and sometimes years and recognize nothing except a voice over the telephone. He buys his food, or wanders in and out

of eating places without knowing who serves him. Names are unknown.

Still another factor profoundly affects the city dweller, namely, the bigness of things. There are massed demonstrations. Parades are staged there for their size. Crowds are there for the shows. Religious or political demonstrations are staged in the city because here a multitude can participate, and a multitude can see, and when they see they are strongly influenced—whether it be favorable or unfavorable, the impression is made. To the city dweller something is always happening. There may be nothing more startling than a line of pickets in front of a boycotted restaurant, or it may be the run of a fire department, or a funeral in the neighboring block. His day is always filled up with impressions, and most of them are notable because they are big. One writer suggests that "crowd activity approximates the behavior of the mentally diseased." (Martin in "The Behavior of Crowds.") The pastor of the rural church may have ten funerals in the year. Each one of them is a community affair. The urban pastor may have two hundred in a year, with frequently two and three, or four in a day. To his community they are nothing, or at best, the tipping of the hat as the motorized funeral procession hurries along. To the city dweller things become casual.

Still another factor indicates what is happening to the city dweller. It is what Lynd and Lynd in "Middletown" call the "long arm of the job." "The farmer and the villager derive a number of the necessities and satisfactions of existence by their own direct efforts and by their informal, community contacts. Much of their food, their fuel, repairs and additions to their homes, care in sickness, recreation, are to be obtained without any direct outlay of money." (Carpenter, "The Sociology of City Life.") The city dweller must buy whatever he uses or needs. There is no opportunity to supply himself or his family. There is no cutting of wood, except it be scrap wood picked up in alleys. The boy who is sent for fuel has only one place to go, the railroad tracks, where he becomes a trespasser.

In one Ohio city a study revealed that 96 out of 100 homes were supplied with fuel and illuminating gas. In "Middletown," above referred to, virtually every home was wired for electricity. This means convenience to be sure, and so marks a high-grade community. But at the same time it means cost and dependence. No pay—no fuel. Every turn of life is marked at its own specific cost. Not only has life become impersonal, it has become likewise socialized and commercial.

There are certain vital elements about life which center in the home, yet the city dweller is fast approaching the time when these elements shall be turned over to institutions outside the home. There is no interchange of family nursing any more—there is the hospital. No one joins the family to "sit up" with them on the night following a death in the home—there is a "funeral home" run by a "mortician." There is often no attempt at entertaining the family with games, or music, or family reading. Recreation, even in the family, is now to go somewhere, and pay something. None of these things is on the community-sharing basis. It is all "pay as you enter." The elements of

the home are evidently lacking. *Harpers Magazine* a few years ago published this:

> I wish I could remember
> The house where I was born
> And the little window where perhaps
> The sun peeped in at morn.
> But father can't remember
> And mother can't recall
> Where they lived in that December—
> If it was a house at all.
> It may have been a boarding house
> Or a family hotel,
> A flat or a tenement;
> It's very hard to tell.
> There's only one thing certain from my questioning as yet,
> Wherever I was born it was a matter of regret.
> (*Harpers Magazine,* June, 1927, p. 253.)

It must not be assumed that the count is all against the city. The facts are that there are many elements in the city that make for better living. It seems evident that people live longer in the cities. Figures for the State of Pennsylvania in 1930 shows that one-fourth of the urban population of the state was in the age group of 35-54, and one-sixth of the population was 55 years and above. The surprising fact was encountered at the time of the draft for the World War that the young men of the cities possessed better health, and showed a higher rate of acceptance than did the youth of the country. There are urban community movements for care of the health, and provision for those that are sick which are available to city dwellers far above those for the country dwellers. It may cost more to live in the city, but part of the cost goes to care of the unfortunate. There are desperate attempts made to protect the health within the city. Even in these years of stress infant mortality has not crept up.

Again, poverty is not peculiar to the city. In many places as great or greater poverty is to be found in the backward regions of nearly every state of the Union. It is simply that the masses of the cities make the slums and poverty and sickness more appalling. The "bread-line" is only the city's collection of the needy hungry ones. Social workers know that every winter thousands of the homeless wanderers gather from all corners and hurry to the cities on the first approach of the cold of winter. At least there is shelter and a bread-line in the city, and that is much better than freezing nights and begging from house to house. Social centers have been at work in the cities for forty years at least.

One further thing ought to be listed to the credit of the American city. Professor A. R. Hatton, of Northwestern University, says in a leaflet, "Work for Urban Minds":

> "We may reasonably expect government and politics in the United States will be increasingly shaped by urban minds. In other words, the outlook for municipal government becomes the outlook for democracy in America. Municipal government is not everywhere as bad as it is too commonly supposed to be. The fact is that the principal governmental progress made in the United States during the last 25 or 30 years has been made in cities. Other countries are more and more studying the gov-

ernments of certain American cities with admiration, and have even adopted the same type of government for some of their own municipalities. Moreover, nearly every improvement in our national and state governments has consisted in taking over practices and procedures already worked out and applied in progressive cities."

And it is in such cities we find the church of the fourth decade of the Twentieth Century. We may fairly ask ourselves the question, "Is the church for such a time as this?" Our answer must be, "Yes, if it is the Christian church."

In many instances the church is not significant. In some cases it is submerged. In the "Review of Reviews" for November, 1929 (what a significant time!), we are told that the population of the Bronx was one million people. Of these 170,000 were enrolled in churches, counting Protestant, Jewish and Roman Catholic. Of the 170,000 one-fourth were regularly attending the churches. In other words, you have forty thousand people out of one million who regularly and dependably are religious, or four per cent of the population. You are face to face with as definitely a missionary field as India or China.

The supreme tragedy in these days is a somnolent city church. Yet the fact is that there are hundreds of them. There are pastors who have not come to grips with their tasks. In the city with its constant changes it perhaps is not surprising that both minister and people become restless. A recent writer says some parishes might well adopt the song, "Where do we go from here?" But it must be agreed that we are losing the battle in the city's streets as long as the average length of the pastorate in the city church can be as low as three years. The pastor must lead the way. Out in El Paso is our Mexican Church, just hard by our Houchen Settlement, with all its fine social ministries. The name of the church is "El Buen Pastor." What a marvelous name for a church! It is the pastor's task to shepherd his people. They are his, they may be enrolled in his church, or there may be people of other fields, who are without that "El Buen Pastor."

I firmly believe that our Methodist polity and administration must be rebuilt if we are to care for those shepherdless people, now unreached by anyone. It is not enough any longer to assign a man to a church for a year to see if he will fit, if he likes the place or the church likes him. Things have now resolved themselves into a campaign. There are unreached multitudes waiting for someone. And Christ Jesus is waiting for us.

The multitudes present themselves in two groups. The first we have thought of, but are becoming indifferent regarding. They are the so-called immigrant groups. A vast change is taking place here. In 1930 there were fourteen million foreign-born in the United States. That number never will be so large again. It is reported that there are fifteen members of the present Congress who are foreign-born. This group will of necessity soon disappear. The nation and the church must now, in the next decade, face these American-born youths of strange names. You cannot call them foreigners. They are American-born—as much American as you or I, by right of birth.

It is necessary to go back to 1831 to find so small a number of

immigrants as came into the United States in 1933, 35,000. Then the population of the country was 12,866,000. Now it is 128,000,000 and receiving the same number by immigration. In 1831 the immigrants coming were one-fourth of one per cent, in 1933 the percentage was one-fortieth of one per cent.

Watch the progress of these people, whether in the churches specially provided for their group under the leadership of some of our capable and aggressive young pastors, or as they appear more and more in our regular and normal churches. They are accessible now for the Gospel of Jesus Christ, but who will go after them?

The second group is the growing body of Americans who know nothing of the church, who have no contact with the church of Jesus Christ. There are 500,000 boys and girls of school age in New York City without religious training of any sort, Protestant, Jewish or Roman Catholic. These are the multitudes that throng the highways, that crowd the commercial amusement houses, but to whom the church does not speak.

It is for such a time as this that the church was ordained. It is not a question of what the Gospel can do to the world. It is a question as to what we are going to do with the Gospel in our day. What *shall* we do with it? George Bernard Shaw says he sees no way out of the world's misery, but by way of Christ's will. Nor is there any other way.

The churches stand as the agency of the Kingdom. Here we have planted them in various places and of varying types. The church in the down-town area stands as a promise and a challenge. The promise to our Christ that the marts of trade shall be modified by Christianity, and a challenge for sacrifice and devotion. It is unthinkable that we as Christian leaders should picture our cities with the church withdrawn from the "loop" and the thoroughfares of humanity. If it was ever needed at the cross-roads or at the village center, it is needed today where the multitudes throng.

This calls also for the varied ministries of the Goodwill churches. "Never too poor to pray," is a motto I find again and again on the wall of some workroom. It is the church at work here also. They are all children of our Father.

Then there is the older residential group where transients have taken possession. What the migrant workers are out in the rural sections, the transient rooming-house group are in the city. Let us stop, face to face, with this question, "Have we a message for these people?" Are we passing them on to the ministry of others? Has anyone commissioned us to serve the favored ones? Whose task is it to minister to the under-privileged? We did that years ago. When were we relieved of that opportunity? Have we developed an exclusive message for an exclusive group? That would seem to be the case in some quarters. But I think we issued the excuse ourselves, and forged the name of the Almighty to it. Soon we find that thriving, growing, fascinating newer residential group. We quickly acknowledge that as our field and gladly accept the call. This is the burden-bearing church, it supplies the men and women of the next generation. Its Sunday school is thriving. Its funds undergird the weak churches, and run

out to far lands and cities. It looks into the years with hope and courage and statesmanship.

Struggling new churches out at the edge, old churches attempting to serve new peoples, these all alike are ours today, and in the task of regenerating the modern city they are all important. The sooner we recognize the city-wide task of the Gospel of Jesus Christ, the sooner will we give attention to all types of ministry. That church and that pastor who look on their field as separate and apart from the whole are contributing only incidentally to the largest task we have. Repeatedly it has been said that the "banner missionary field of the world is the American city." We ought very readily then to accept the city-wide task as a part of ours.

Perhaps our first step in that task is a readjustment of churches or pastorates. It may be that some individual churches refuse to share in the larger task. Missionary work will likely have to be done with them. But here again that training is the responsibility of all the others who are working at that city's redemption. It may be that a church is proceeding on its way quite oblivious of the new neighborhoods with which it is being confronted. The changes come about with no more noise and confusion than a moving van makes, and the vans seldom come in droves.

Probably no question is more frequently asked of the city church planner than this: What can the church do which finds itself face to face with a new neighborhood which has moved in on the church, rather than into which the church has moved? The latter situation is much simpler, and much easier. Perhaps the problem may be stated reversely: Here is a church and here are the dwellers about it, but in this case the dwellers are the new factor, while the church is the old factor. The psychology is exactly reversed. Instead of the church moving into a new neighborhood to spy out the land, to hunt new and influential members, to discover new constituents, this church begins to compare the new people with the people it has, and they are usually different. They may be neither better nor worse in appearance or morality than the old group, but they *are different* and so they are *distant.*

If the economic standard of the movers-in is lower, since the rental or purchase cost of the housing is lower, the new ones seem not to compare quite favorably with the old-time group. Hence the church is not keen to spy out among the newcomers. They do not rush the new prospects among this strange group. And, tragically, too many times the two groups (the old and the new) never become acquainted, and the terms by which one group designates the other often are far from complimentary. The church organization struggles along, its member families move away to fresher air and greener lawns, the children scatter, and gradually the hands of the earlier group slip away, without ever training the new hands, eager and capable, to take the task of the kingdom at that very place.

Some way we do not connect that task with the missionary task of the Gospel. We think in terms of preserving our group, or our church, and altogether too little about serving people wherever we can find them. Why go across the whole world to pick up the needy, and

forget the needy and wistful that pass our church doors and see our art windows? Where is our sense of the Gospel message? Where is the acknowledgment that life, temporal and spiritual, only is in Jesus Christ?

And in these neighborhoods, we must admit, it is the task of the church to do the reaching out. We are the ones who have the rich treasure to share. If only the church might see the future in strange peoples as Jesus did. Years ago an itinerant art vendor, an Italian, left New York to make his way across America. In Iowa he found a Methodist layman to whom he sold some little piece of art. But the layman told him of Christ and won him for the Christian life. He went to an Iowa College, then to Boston University School of Theology, and back to New York City, where he began and founded the Broome Street Tabernacle of the Presbyterian Church. Here for years has the Gospel been preached, serving multitudes in lower New York.

No other agency has helped the Negro so much as the church, and as Dr. W. A. C. Hughes says, the Negro preacher has been the Negro leader. No other agency has been so useful as the evangelical church in aiding the foreign-born and his children in passing the barriers of suspicion and distrust. If the church had done nothing else it would have justified its existence, but it only did that while accomplishing its larger task. So it has served in their day the German, the Scandinavian, the French, and just now the Italian, Bohemian and Polish.

And our day finds the church facing the double problem of the New Americans who need the Gospel, and the multitudes who are not "New Americans," but who likewise need the Gospel of Jesus Christ. Have we no vision? Can we not see what Jesus can make of boys and girls, men and women? We only look at them and say: "What a sorry lot, let someone else look after them. We have our other groups to reach." Before we know it this "other group" of ours will fail the church because of their smug satisfaction, and these needy ones about us will have gone on their way, missing the priceless treasure we might have shared with them.

So, my friends, I plead for Methodism no one type of a church. Let no one point out some particular style and say, "Here is a typical Methodist Episcopal Church," but let us put salvation into every church to reach every human need.

On a cuneiform tablet from the lowest strata of the ruins of Babylon yet found is the comment, "Alas! Alas! the times are not what they were." And they never will be what they ought to be until the church has vitalized itself, and set itself resolutely to the redemption of the city.

"We are blind until we see
That in the human plan
Nothing is worth the making if
It does not make the man—
Why build these cities glorious
If the man unbuilded goes?
In vain we build the work, unless
The builder also grows."

Minutes of the Tenth Council of Cities

CINCINNATI, OHIO

FEBRUARY 26, 27, 28, 1935

THE tenth Council of Cities of the Department of City Work of the Board of Home Missions and Church Extension of the Methodist Episcopal Church was called to order by Albert G. Schatzman promptly at nine-thirty o'clock on the morning of February 26, 1935. The meeting place was the Hotel Gibson, Cincinnati, Ohio. Dr. Schatzman is the Superintendent of the Cincinnati District of the Ohio Conference. Bishop H. Lester Smith was introduced as the leader of the devotional period and spoke on "The Eclipse of God by the Influences of Modern City Life." Bishop Smith had planned to present six addresses at the devotional periods, but because of a recent illness was able to give only the one at the opening session. Dr. E. D. Kohlstedt followed the devotional period with an address on "Democracy and Duty."

"Three Aspects of the Racial Ministry of the Church" were presented. W. A. C. Hughes spoke on the work for Negroes in the cities; W. B. O'Neill spoke on the work among the Mexicans, and Antonio Sartorio dealt with the Italian people and their churches. Dr. Hughes is the director of the Bureau of Negro Work of the Board of Home Missions and Church Extension; Mr. O'Neill is pastor of the Mexican Methodist Church in Chicago; and Mr. Sartorio is pastor of the First Italian Church at Astoria, New York.

R. E. Scully, Superintendent of the Cincinnati Goodwill Industries, presided at the afternoon session, which began at two o'clock. John M. Versteeg, pastor of Walnut Hills-Avondale Church, Cincinnati, gave the devotional address. A discussion of "Goodwill Industries as a Part of the City Church Program" was presented by Oliver A. Friedman, Superintendent of the Goodwill Industries of Milwaukee, and John S. German, Superintendent of the Goodwill Industries and pastor of Broadway Church in Baltimore, Md. A general discussion followed in which many took part. At four o'clock Weldon F. Crossland presented "A Planned Program for the Church Year." This aroused much interest and Dr. Crossland later announced that he would supply mimeographed outlines of his plan to members of the Council. Dr. Crossland is pastor of Asbury-First Church in Rochester, New York. During this session the attendance was between 250 and 275.

At six-thirty the Methodist Union of Cincinnati joined with the Council in a dinner held in the Hotel Gibson. Bishop H. Lester Smith presided in the absence of Mr. T. W. Appleby, who is chairman of the Social Department of the Methodist Union. The address of the evening was given by Joseph M. M. Gray, who spoke on "Changing

Methodism." Dr. Gray is Chancellor of The American University in Washington, D. C.

The sessions of Wednesday morning, February 27th, were called to order at nine o'clock by Jonathan B. Hawk. Leonard Oechsli conducted the devotional service. Dr. Hawk is Associate Editor of the Sunday School publications, and Dr. Oechsli is Superintendent of the Los Angeles District. At nine-thirty Samuel L. Hamilton presented the topic of "Religious Education." A discussion of the same topic from the standpoint of a pastor was presented by Donald H. Tippett. Dr. Hamilton is Chairman of the Department of Religious Education in the School of Education of New York University and is the Director of Religious Education of the New York East Conference. Dr. Tippett is pastor of Bexley Church in Columbus, Ohio. There was an extended and very illuminating discussion after these papers.

At a luncheon Murray H. Leiffer discussed "City Survey Studies." Dr. Leiffer is Professor of Sociology and Social Ethics at Garrett Biblical Institute. This period aroused so much interest that the discussion was resumed on Thursday immediately after the luncheon period.

James Thomas presided at the afternoon session on Wednesday at two o'clock. W. W. Wiant took the devotional period. Dr. Thomas is pastor of the Hyde Park Community Church in Cincinnati, and Dr. Wiant is pastor of Emory Church in Pittsburgh. At two-thirty Oscar Thomas Olson and Earl E. Harper presented the topic, "Worship and the Hymnal," and this also brought forth a generous discussion. Dr. Olson is pastor of Epworth-Euclid Church in Cleveland, and Dr. Harper is president of Evansville College, at Evansville, Indiana. At four o'clock Bishop Francis J. McConnell spoke on "The Church and Public Opinion." The audience filled the room for this afternoon session, and there were more than three hundred people present.

The evening session of Wednesday was presided over by Bishop H. Lester Smith. The choir of Calvary Church, Cincinnati, and the "Plantation Four," a quartette of young men from Calvary Church, gave several musical numbers which were very greatly enjoyed. Mr. Artie Matthews is the director of both of these organizations, and Dr. D. D. Turpeau, Sr., is the pastor of Calvary Church. The address of the evening was given by Edmund B. Chaffee, on "The Church and the Social Challenge." Doctor Chaffee is the director of Labor Temple in New York City. A long discussion period followed the address, while Dr. Chaffee answered many questions that were put to him by the group.

John Thompson presided at the opening session on Thursday, the 28th, at nine o'clock in the morning. George C. Douglass spoke at the devotional period. Dr. Thompson is pastor of the Chicago Temple and Superintendent of the Chicago Home Missionary Society, and Dr. Douglass is one of the publishing agents of the Methodist Episcopal Church. At nine-thirty "City-Wide Administration" was presented, "From the Standpoint of the City Executive," by Fred B. Newell, "From the Standpoint of the District Superintendent," by Walter R. Fruit, and "From the Standpoint of the Pastor," by Jacob S. Payton. Sanford W. Corcoran presented the topic "Adjusting Methodist Polity

to the Needs of the City." Dr. Newell is the Executive Secretary of the New York City Missionary Society; Dr. Fruit is Superintendent of the Detroit District; Dr. Payton is pastor of Asbury Church, Pittsburgh; and Dr. Corcoran is the Superintendent of the Methodist Episcopal Union of Pittsburgh. No session aroused more interest than this, and it was agreed that there might well have been a much longer period for discussion. The following motion moved by Frederick B. Newell and seconded by W. R. Fruit was adopted:

> That a committee be appointed by Channing A. Richardson to formulate and submit to the Department of City Work a report recommending legislation to the next General Conference respecting administration problems in city work. This committee is to be nation-wide in scope and include representatives of various groups.

The motion was passed with no dissenting votes.

At the closing session O. W. Fifer, editor of the Western Edition of the Christian Advocate, presided. Channing A. Richardson presented a discussion of present urban church needs, using the topic of this Council, "Toward a Christian City." The concluding address was given by Merton S. Rice on "Evangelism in the City." This address presented a real challenge to service and to deep devotion. And thus were brought to a close the sessions of the Tenth Council of Cities.

The local committee on arrangements was:

Bishop H. Lester Smith	Rev. O. W. Fifer
Mr. T. W. Appleby	Rev. D. D. Turpeau, Sr.
Rev. A. G. Schatzman	Rev. George C. Douglass
Rev. R. E. Scully	Rev. James Thomas

Louis Magin, District Superintendent of Salem, Oregon, served as pianist for the sessions. Jay S. Stowell of the Board of Home Missions staff had charge of the publicity. The newspapers of Cincinnati cooperated generously in this matter. Miss Marian F. Warner, Secretary to Dr. Richardson, was in charge of the registration and information desk.

The Council Roster

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